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In North America,
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South America.

in Europe.

sincerely,

Mullins, President.

BAPTISTS AND AMERICAN EDUCATION WEEK

of American Edu-
-cational Week is November 17

the auspices of The
, the United States
-Association, and the Na-
-Association. All

ies are invited to

country have tak-
-position in the field
-investing more
-international colleges
-denomination, by
-first president of the
-in America, and by
-founder of the first

slogan for
-education Week

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TODAY, CITIZENS

KNOWLEDGE IN-
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special emphasis
-on, Patriotism, the
-Teacher, Illiteracy,
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Sunday, November

CANNOT FAIL

asked to consi-
-text: Blessed is
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-tion need emphasis
-life just now. This

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it is a good time
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communities.

Board of the
-Convention most
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-l occasion to strike
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our President said:
-gence can do much,

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-and religious convic-
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ammack, Secretary,
-mington, Ala.

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XI.VI.

JACKSON, MISS., December 4, 1924

NEW SERIES
VOLUME XXVI No. 47

Pastor J. D. Franks will see that a committee thoroughly canvasses his church at Columbus for subscriptions to the Record.

Who was it said there were sermons in stones? Doubtless there are, but there are also many floating around in the air in these wireless days.

The secular press reports \$100.00 a month added to the salary of Pastor J. A. Taylor of Brookhaven. He deserves it.

Dr. G. M. Savage, one of the few surviving members of the original Tennessee Baptist Convention, organized fifty years ago, was honored last week by being made president of the Convention meeting in Murfreesboro. He is teacher in and president emeritus of Union University at Jackson, Tenn.

Tennessee Baptists gave in the past year of the 75 Million Campaign \$448,614.09. That is nearly fifty thousand more than Mississippi Baptists, but there are more of them.

Dr. A. J. Barton, chairman of Social Service Committee of the Southern Baptist Convention, wires the request that the Baptist Record readers telegraph their Senators requesting immediate and favorable consideration of the Cramton Bill which provides for creation of Prohibition Bureau, which he believes will promote effective enforcement of prohibition.

Dr. J. B. Lawrence, former mission Secretary in Mississippi, gladdened his friends in Jackson by a recent visit, while taking a short vacation. He is looking as happy as ever and says the work in the Baptist University and the church at Shawnee, Oklahoma was never so prosperous.

Professor Einstein, a Hebrew of Berlin, who made the "Theory of Relativity" famous, goes to Jerusalem to teach in the new Hebrew University.

Canada is said to be larger than all of the United States, but there are nearly twice as many white Baptists in Mississippi as there are Baptists in Canada. If we are more, we ought to do more.

You have doubtless heard many people in recent months complaining of the drouth. Have you heard anybody pray for rain? Have you yourself prayed for rain.

Statistics have gotten down to a fine point. We not only publish how many people we baptized last year, but we are already announcing how many people we propose to save next year.

The Southern Baptist Convention does not need to write and adopt a statement of faith to be handed down to the churches and subscribed to by them. But it does need to set forth its articles of faith so that the churches may know whether or not the men and institutions which they are called on to support are the kind of men and institutions which they wish to support, and whether in supporting them they are maintaining the faith of the gospel.

There are said to be sixteen million automobiles in the United States. And about 16,000 people are killed by them in a year.

The Republican floor leader in the Senate, succeeding Mr. Lodge, is Senator Curtis of Kansas, whose mother is said to have been a full-blooded Kaw Indian.

Several convicts have walked away from the much advertised "honor farm" which the governor of Texas established for men in the penitentiary.

This thing of presenting the Mission Secretary a watch seems to be contagious. Beside what happened in Mississippi and Alabama, as already mentioned, the Tennessee brethren presented Dr. L. T. Wilson, their retiring secretary with a gold watch at their State Convention.

It doesn't look particularly good to see a bunch of men in a knot on the outside of the church during a State Convention. Not only does it show a lack of interest in the work, but it sometimes brings the fear to one's heart that these brethren have some political scheme buzzing in their brains that can't be discussed in the open.

We haven't gotten entirely away from the mere exhilaration not to say dissipation of listening to a rattling, crackling, rollicking speech at the Conventions. There are still a few brethren who imagine they have fulfilled their mission in life and done their duty by the cause they are supposed to represent when they have entertained the congregation with a good stage performance. We are all in a good humor with ourselves and with the speaker, and smile at each other. But has the cause which the speaker is supposed to represent been laid on our hearts? Do we go away, like the people who heard Cicero, saying, "What a beautiful speech;" or do we say, like those who heard Demosthenes, "Let us fight Philip?" That's the test.

The Editor of the Alabama Baptist has a rich editorial on "Ox Tail Soup," which he says is the portion of the paper at every convention program, being content with a few minutes at the tail end of the program. Many other editors sympathize with you, Dr. Gwaltney, but it is our portion to rejoice with them that do rejoice in getting a porter house steak.

There are said to be in the United States 168,348 clergymen, (that includes preachers), 164,781 physicians (of various sorts) and 132,590 lawyers. The number of doctors is said to be decreasing, number of preachers increasing.

The Presbyterian, an able journal published in Philadelphia and an ardent advocate of the fundamentals in Christianity is urging that the Presbytery of New York be excised from the denomination because of its disloyalty in upholding such men as Dr. Fosdick and more recently receiving into their fellowship a former Baptist preacher who does not believe in the virgin birth or the resurrection or many of the miracles of Jesus.

Of all the states in the union North Carolina shows the largest excess of births over deaths. The lowest is found in California. This does not necessarily mean that California is the most unhealthy state in the union, but that many people go to California and thus make the death rate high as compared with the birth rate.

Dr. J. W. Storer of Greenwood was on last Sunday called to Grove Avenue Church in Richmond, Va., the church of which Dr. Len G. Broughton was pastor recently. It is understood that Dr. Storer will begin work in Richmond January 18th. He has made for himself a warm place in the hearts of his Mississippi brethren who will give him up with genuine regret.

The Chinese ex-Emperor has taken refuge in the Japanese legation in Peking, fearing he may be kidnaped. Gen. Feng, the Christian general, seems to be in command in Peking.

The Federated Women's Clubs of Los Angeles, Calif., have been mortified and stunned by the lewdness of bathing beauty contests. In speaking of these contests the Federation utters a great truth. "Immodest displays of physical charm, and contests depending on physical form, are creating false standards of value and have a distinct tendency to lower respect for womanhood."—Ex.

As you read this the revival meeting at Clinton is in progress. Will you join them and many other readers in prayer for God's power and grace to be revealed in this important center of our denominational life. Dr. Crouch of Murfreesboro is preaching.

Brother J. H. Gunn, now in the Louisville Seminary sends a newspaper account of the opening of the Kentucky Baptist Hospital and some pictures taken at the time. This was a great day with the good Baptists of Kentucky. He is faring fine, bodily and scholastically. We regret to hear that brother N. H. Parker has had a hospital experience, but is doing nicely.

Brother Chas. A. Loveless writes that his work at Robberson Ave., Springfield, Mo., goes forward in a most gratifying way.

We are glad to see Brother R. L. Bunyard out on his field of work again after a serious illness.

Our thanks to the brethren of the editorial fraternity for the complimentary things said about the recently elected president of the Mississippi Baptist Convention.

Virginia Baptists decided to give Bluefield College the right-of-way in 1925 for a special financial campaign. "The Southern Baptist Theological Seminary is to have the right of approach to individual Baptists in Virginia at such time and under such conditions as the Virginia Baptist Board of Missions and Education may determine."

Brother J. J. Walker of Carriere retires from the pastorate after more than forty years of faithful service. He still longs to be used of God and the brethren. He yields himself anew to the Father's care and leadership. His spirit is lovely and his heart is full of interest in the work and the workers. May our Father graciously sustain him and flood his life with peace.

Dr. Scarborough says the recent Texas Baptist Convention was the greatest in the history of Texas Baptists. He also reports that the Convention stood by Baylor University and Dr. Brooks and refused to seat a messenger from the First Church, Ft. Worth, after a doctrinal settlement from the Baylor teachers was read repudiating the charge of evolution.

SUPPLEMENT TO THE BAPTIST RECORD

Thursday, December 4, 1924

Norfield	60.00	Oktibbeha	Hebron	2.65	Mt. Vernon	2.00	
Topisaw	5.00	Adaton	24.81	Homewood	27.00	Redbud	5.00
		Bethesda	109.89	Hopewell	12.75	Tunica	
Lowndes		Center Grove	24.75	Jerusalem	75.50	Union	9.45
Columbus 1st	669.06	Longview	50.00	Lake	162.95		
Columbus 2nd	19.00	Mt. Olivet	83.13	Line Creek	21.75	Glenfield	3.50
Mayhew	25.00	New Hope	5.60	Morton	68.80	Mt. Pleasant	76.00
New Salem	21.50	Pleasant Ridge	5.00	Mt. Olive	5.46	New Albany	278.46
Pleasant Hill	61.23	Salem	97.95	Oak Grove	41.50	New Harmony	49.00
		Self Creek	18.50	Pine Bluff	9.50	Walthall	
Madison		Starkville	654.10	Pulaski	16.00	Crystal Springs	416.00
Camden	35.00	Wake Forest	3.20	Sand Ridge	42.00	Knoxo	71.50
Canton	591.31			Sardis	15.00	Magees Creek	37.00
Flora	1,001.12			Union	50.00	New Zion	47.50
Good Hope	20.00	Batesville	465.12	Sharkey		Salem	57.07
Lula	7.85	Como	207.36				
Madison—New Hope	118.50	Crenshaw	12.38	Anguilla	44.00	Tylertown	2,375.89
		Easley Memorial	5.00	Catchings	234.05	Union	35.15
Marion		Liberty Hill	30.47	Riverside—Holly Bluff	3.00	Warren	
Pinebur	2.50	Longtown	28.60	Rolling Fork	47.00	Vicksburg	1st
Antioch	34.42	McIvor	2.00	Simpson		Washington	459.20
Bunker Hill	140.08	Peach Creek	103.00	Beulah	7.85	Arcola	248.75
Cedar Grove	15.00	Pilgrims Rest	75.25	D'Lo	64.98	Bourbon	100.00
Columbia	287.36	Pipe	23.75	Gum Springs	3.50	Greenville	518.00
East Columbia	78.50	Sardis	205.40	Harrisville—Liberty	45.00	Hollandale	441.28
Edna	53.00	Tocowa	5.00	Macedonia	37.20	Leland	716.61
Foxworth	17.45	Union	5.00	Magee	1,020.16	Wayne	
Improve	23.00			Mendenhall	17.45	Buckatunna	4.65
White Bluff	6.70			Mt. Zion	141.50	Chaprell	5.00
Marshall		Pearl River	5.10	New Hope	20.00	Chicora	33.34
Alexandria	1.29	Derby	2.50	Pinola	26.00	Clara	5.00
Byhalia	95.00	Olive	181.95	Pine Grove	16.00	Mt. Zion	20.00
Carey's Chapel	15.00	Picayune	311.58	Pleasant Hill	8.40	Pleasant Grove	2.10
Chewalla	31.00	Poplarville	54.00	Saratoga	4.50	Waynesboro	221.00
Cornersville	18.50	Union		Spring Hill	10.00	Webster	
Holly Springs	1,018.20	Perry	42.00	Stonewall	51.00	Eupora	114.50
Mt. Moriah	11.48	Beaumont	17.00	Strong River	18.00	Mathiston	118.05
Pleasant Grove—Red Banks	282.50	Indian Springs	23.25	Weathersby	20.00	Mt. Pleasant	10.00
Potts Camp	124.23	Progress	43.18	Smith		New Hope	72.00
Salem	72.40	Prospect	6.00	Harmony	33.00	Philadelphia	26.50
Spring Hill	54.85	Richton		Mize	21.00	Spring Creek	3.76
Temperance Hill	21.50	Pike		Pine Union	220.50	Wilkinson	
Monroe		Ballachitto	65.90	Raleigh	40.92	Centreville	177.50
Aberdeen	144.15	Bogue Chitto	193.00	Shady Grove	37.40	Dry Fork Union	2.40
Amory	203.66	Friendship	23.00	Sylvarena	8.43	Woodville	16.50
Athens	31.10	Holmesville	21.60	Taylorsville	150.00	Winston	
Center Hill	39.01	East McComb	46.50	Ted	7.65	Bethel	28.66
Smithville	83.00	McComb 1st	167.14	Union	12.50	Calvary	40.00
Splunge	3.50	South McComb	150.00	Stone		Enon	44.80
Montgomery		Mt. Zion	61.27	McHenry	26.78	Good Hope	42.60
Bethsaida	2.50	Osyka	251.00	Wiggins	175.00	High Point	7.60
Duck Hill	1,367.88	Silver Creek	227.40			Louisville	936.28
Hays Creek	4.50	Silver Springs	116.75	Sunflower		Yalobusha	
Mission	12.00	Pontotoc	60.00	Bethel	65.00	Yalobusha	
New Jerusalem	13.10	Cherry Creek	6.80	Drew	534.80		
Pine Forest	4.00	Duncan Creek	108.50	Dwiggins—Nora Smith Memorial	10.00		
Poplar Springs	6.73	Ecru	35.68				
Prospect	10.35	Oak Hill	200.78	Indianola	180.00		
Scotland	90.00	Pontotoc	12.37	Inverness	244.65		
Shiloh	5.00	Randolph	88.85	Jones Bayou	50.00		
Stewart	15.00	Sherman	9.90	Rome	7.00		
Unity	156.50	Toxish	133.50	Sunflower	45.65		
Winona	1,370.00	Zion	343.67	Sunflower Plantation	40.00		
Neshoba		Prentiss	1,100.44	Wade's	10.00		
Bethany—Indian	21.90	Baldwyn		Tallahatchie			
Coldwater Mission	5.00	Booneville		Ashland—Cascilla	24.00		
Dixon	8.40	Mt. Olive	20.30	Bethany	16.50		
Deemer	50.00	Oak Hill	25.00	Charleston	656.50		
Hope	45.25	Thrasher	10.00	Friendship	24.00		
Hope—Indian	.55	Wheeler	5.00	Mt. Pisgah	80.00		
Linwood	28.59	Qutman	54.15	Spring Hill	37.25		
Mt. Carmel	11.00	Belen	23.50	Sumner	31.45		
Mt. Sinai	122.25	Darling	19.00	Tutwiler	36.30		
New Hope	5.00	Lambert	79.26	Webb	586.90	Miscellaneous	
Philadelphia	210.05	Marks		Tate			
Spring Creek	57.61	Antioch	7.00	Bethel	31.50	Mrs. W. G. Tabb, Leflore	50.00
Noxubee		Brandon	97.50	Central Coldwater	238.00	C. G. Stowers, Sibleton	24.50
Brooksville	438.93	Briar Hill	333.09	Harmontown	1.00	Lebanon Association	9.50
Concord	194.00	Cato	60.00	Hickory Grove	32.38	W. A. & Ruby Cole, Sumrall	25.00
Elim	85.00	Clear Branch	3.00	Arkabutla—Hopewell	36.00	W. J. Bond, Magnolia, R 3	20.00
Macon	239.75	Concord	24.10	Looxahoma	5.00	J. L. Pitts, Wesson, R 6	10.00
New Bethel	28.00	County Line	35.00	Mt. Manna	18.00	R. R. Dudley, Scooba, R 1	5.00
Shuqualak	495.60	Dry Creek	10.00	Mt. Zion—Independence	105.85	Liberty Association	135.71
Newton		Mizpah	5.00	Senatobia	361.73	Mrs. Martha Evans, Houston	3.50
Bethel	37.20	New Prospect	20.00	Strayhorn	9.40	Mr. & Mrs. M. D. Lantrip, Houlka,	
Beulah	26.40	Pelahatchie	83.50	Tyro	12.50	Kosciusko Association	7.05
Good Hope	10.00	Pisgah	15.75	Wyatte	49.60	W. H. Burton, Lewisburg	21.20
Hickory	149.00	Rehoboth	4.00			Mrs. F. L. Douglass, Carpenter	5.00
Liberty	3.00	Rock Hill	35.00	Tippah		Clarke County Association	29.85
Mt. Pleasant	25.65	Star	8.25	Blue Mountain	480.38	General Association	381.39
Newton	552.21	St eens Creek	195.01	Falkner	42.00	Lafayette Association	11.70
Poplar Springs	20.00	Branch	22.00	Ripley	134.00	Monroe County Association	25.00
Rock Branch	30.00	Forest	1,101.00	Tishomingo	22.00	Total	
Union	367.24	Harperville	54.00	Iuka	44.00		91,443.14

WOMEN SPEAKERS

In an editorial recently you again take the women to task for their speaking activities in our churches. You and I had a discussion of this matter some years ago, but you did not seem to have been convinced. I do not care to get into a controversy again, but your statements are so manifestly unfair, that I am constrained to enter a protest. You contend that if one differs from your interpretation, he is undermining the authority of the Bible. I do not question the authority of the Bible, but I do question some people's interpretation. Your declaration is that the prohibition is so plain there ought to be no question about its meaning. It is equally true that in the last chapter of this same letter the command is to "Sacrifice one another with the holy kiss." This is a very plain statement. So plain there can be no mistake about what is meant. It is written to the very same people, and yet I seriously doubt whether the editor obeys this plain apostolic injunction. Perhaps he has some explanation about this injunction not being applicable to our time. I protest that in making such explanation he is "undermining the authority of the Scriptures." Not only so but the editor wants to tone down, and explain this statement too much. The statement is very plain. "Keep silent in the churches." The editor insists this is only applicable when men are present, and then only in public speaking. If the prohibition is to keep silence in the churches, and it is so plain as not to be misunderstood, there is no room for any explanation that it only applied to mixed assemblies, or to public speaking, and not teaching a Sunday School class or singing, or voting. These latter cannot be done and the silence kept. If explanations are in order, some of us think there ought to be no monopoly on such, even tho it should be done by the Pope of Rome.

Very truly,
E. T. Möllerby.

"MORE ABOUT THE WOMEN"

I have read with interest your editorial on the above subject in the issue of November 6.

The history of this subject in its discussions and in its handlings in our denominational activities is amusing. It has not been many years since women were denied seats in the Southern Baptist Convention outright on the ground that to seat them would be a violation of the teachings of the Scriptures. Only a few years later they were seated and to all the privileges of the men too. When Francis Willard died, only a few years ago, some women who belonged to the W. C. T. U. wanted to have Memorial Services for her in a certain church in Mississippi of which they were members and it was denied them on the ground that the Scriptures said "it is a shame for a woman to speak in the church." A woman wanted to speak at this meeting. In fewer than a dozen years after this a returned woman missionary spoke in this same church at 11 o'clock on Sunday morning. A prominent brother in a neighboring state told me that in his earlier ministry he left the church house when the pastor he was helping in a meeting called on a woman to pray and returned when she had concluded her prayer but not before. This same brother in less than a score of years after that called on a woman to pray in a meeting in which I was helping him.

The question is like a turn style. It holds men up for a while but does not stop them.

It strikes me your position is not tenable for two reasons:

- Because there is no Scriptural warrant for segregating a church from "a mixed public assembly" where women must not speak to "a women's or young people's meeting" where they may speak.

- Because to make a literal application of these passages you rely on for your position will carry the question further than even you would be willing to go.

Let us examine these Scriptures. I shall quote from the American Standard Version:

1st Cor. 14:33-35—"As in all the churches of the Saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection as also saith the law. And if they will learn anything let them ask their own husbands at home; for it is shameful for a woman to speak in the church."

1st Timothy 2:11-12—"Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness."

In this there are three questions before us, (1) an injunction to silence, (2) a prohibition on speaking, (3) a prohibition on teaching. This is then further enforced (1) by a requirement so exacting that if a woman wants information on any question coming up she must go home to ask it even of her own husband. (No provisions are made for unmarried women and widows). (2) that "it is shameful (more literally a disgrace) for her to speak in the church."

The word *sigao*, translated 'keep silence,' "Let the women keep silence in the churches," means silence. So the word *hesuchia*, 1st Tim. 2:11, they both mean what they say. If they are to be literally applied it will change our whole method of worship and revolutionize our church activities. It would require our women to come quietly in church and sit in silence. It would prevent their singing, their speaking to any one, even their own husbands, their acting on committees, their representing at our associations and conventions.

1 Tim. 2:12,—"But I permit not a woman to teach nor to have dominion over man, but to be in quietness."

A literal interpretation of this would remove every woman Sunday School teacher from class-work at the same time.

How, then, can we understand this if we don't interpret it literally? By interpreting it in the light of other Scriptures bearing on the same subjects.

From other passages we learn, (1) that women did pray and prophesy, (2) that at least one woman with her husband did teach a man, (3) that at least one woman did serve in an active capacity in a church.

1. We learn from 1 Cor. 11:5, that women did pray and prophesy. "But every woman praying or prophesying with her head unveiled dishonoreth her head."

Peter quotes Joel as saying (Acts 2:17-18), "And it shall be in the last days, saith God.....and yours sons and daughters shall prophesy.....and on my servants and on my handmaidens.....will I pour forth my Spirit; and they shall prophesy." (Prophesying was a public ministry.)

2. Acts 18:26 tells us how a woman, Priscilla with her husband, Aquilla, took Apollos, "and expounded unto him the way of God more accurately." Expounded unto him, a woman, too.

3. Romans 16:1, says "I commend unto you Phoebe our sister, who is a servant (diakonon) of the church at Cenchreae." This must have been of an active nature. Anything else? Wait.

—M. K. Thornton.

The Building Committee of the Hospital Commission of the Southern Baptist Convention met in New Orleans on the tenth. The contract was let for the first unit of the Southwide Baptist Hospital. The cost of the building without equipment will be \$593,593.00. It is on Napoleon Avenue, one of the most beautiful boulevards in the city. The property consists of two city blocks. The plan is to use the money promised by the Southern Baptist Convention, which has been appropriated by the Home Mission Board, \$250,000.00 and the three per cent of what is collected in the 1925 program, and to bond the property for \$400,000.00 to be paid in ten annual installments beginning in 1927. Arrangements are practically completed with one of the New Orleans banks for issuing the bonds.

"THE TEACHER'S METHOD AND MESSAGE"

(By E. O. Sellers.)

According to an ancient fable Jupiter once offered the price of immortality to him who was most useful to mankind. Among the competitors were the warrior, the rich man, the orator, the poet, and the musician. A venerable onlooker was asked "Who art thou?" and he replied, "Only a spectator, all of these were once my pupils." And Jupiter crowned the faithful teacher with immortality.

The leader in religious education has a two-fold work, to lead his pupil to Christ, and to build him up in Christ.

There are five gateways to the human mind and through these the teacher must convey his knowledge and inspiration. We deal with ideas and the psychologists tell us that every impression is seeking an adequate expression. According to a man's idea of Christ such will be the expression of his character. If our ideas of God be those of one who is moved by avarice, caprice, lust or sensuality, then we may expect such traits to dominate in our lives. On the other hand, if we have a true, pure, righteous and holy idea of God, then we may expect an exalted character. Therefore it is important that the religious teacher should have a clear, intelligent, and Scriptural idea of God. If our ideas are hazy or unstable, then we cannot expect to develop a firm and sturdy Christian character.

There are three methods whereby the teacher may expect to transfer these ideas which are the result of his knowledge and experience over into the life and experience of the pupil. The first is most familiarly known as the **Lecture Method**. To lecture is to impart information directly. By it the teacher tells all of the facts. Its chief value depends upon the inspiration of the teacher. It is good particularly with adults who are usually too lazy to make careful study and preparation. It is of little value in arousing curiosity or calling forth co-operation on the part of the pupil.

Unless the pupil discovers for himself facts and truth in their relation to his life we may not expect him to remember those facts very long.

This method of teaching is the most widely used method because it is so easy. It allows the teacher to avoid having embarrassing questions asked. This method usually questions the intelligence of the class for it takes for granted that either the class has no ideas of its own, or else they are not capable of expressing those ideas.

The second general method is designated as the **Book Method**. This is the one with which we are all most familiar as it is the one commonly used in public schools. By its use we may get the gist of the information contained in the given lesson and discuss it in the class. This method is important inasmuch as so much information can be found only in books.

A recent public speaker in Chicago made the statement that we are not to study the Bible, but to study the life of Christ. In one sense he was right, but in another he was fundamentally wrong, because the only record we have of the life of Christ is that found in the Bible, and God in His grace has given us this record to avoid dependence upon tradition or myth. We are indeed to study the inspired Word because it is the record of God's desires and plans toward men. If, however, there be a too little adherence to the textbook we are apt to cultivate intellectuality and not buildup character.

The third general method is variously designated. I like to call it **THE ASSOCIATIONAL or DEVELOPING METHOD**. By this method the teacher tells a few new facts. He tells all the facts he can that are not found in books. He associates these facts with experiences of life. It is in reality a conversation and discussion, with the teacher as the leader. Of course this method has its dangers in that the pupils sometimes are allowed to guess at results, or that the class make too slow progress as they may happen to dwell too long upon something of little value, or there

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Topisaw	5.00	Adaton	24.81	Homewood	27.00	Redbud	5.00
Lowndes	669.06	Bethesda	109.89	Hopewell	12.75	Tunica	9.45
		Center Grove	24.75	Jerusalem	75.50	Dundee	
Columbus 1st	19.00	Longview	50.00	Lake	162.95	Union	
Columbus 2nd	25.00	Mt. Olivet	83.13	Line Creek	21.75	Glenfield	3.50
Mayhew	21.50	New Hope	5.60	Morton	68.80	Mt. Pleasant	76.00
New Salem	61.23	Pleasant Ridge	5.00	Mt. Olive	5.46	New Albany	278.46
Pleasant Hill		Salem	97.95	Oak Grove	41.50	New Harmony	49.00
Madison	35.00	Self Creek	18.50	Pine Bluff	9.50	Walthall	
		Starkville	654.10	Pulaski	16.00	Crystal Springs	416.00
Flora	1,001.12	Wake Forest	3.20	Sand Ridge	42.00	Knoxo	71.50
Good Hope	20.00			Sardis	15.00	Magees Creek	37.00
Lula	7.85	Batesville	465.12	Union	50.00	New Zion	47.50
Madison—New Hope	118.50	Como	207.36			Salem	57.07
Marion	2.50	Crenshaw	12.38	Sharkey	44.00	Tylertown	2,375.89
		Easley Memorial	5.00	Catchings	234.05	Union	35.15
Pinebur	34.42	Liberty Hill	30.47	Riverside—Holly Bluff	3.00	Warren	
Antioch	140.08	Longtown	28.60	Rolling Fork	47.00	Vicksburg 1st	459.20
Bunker Hill	15.00	McIvor	2.00			Washington	
Cedar Grove	287.36	Peach Creek	103.00	Simpson	7.85	Arcola	248.75
Columbia	78.50	Pilgrims Rest	75.25	Beulah	64.98	Bourbon	100.00
East Columbia	53.00	Pipe	23.75	D'Lo	3.50	Greenville	518.00
Edna	17.45	Sardis	205.40	Gum Springs	45.00	Hollandale	441.28
Foxworth	23.00	Tocowa	5.00	Harrisville—Liberty	37.20	Leland	716.61
Improve	6.70	Union	5.00	Macedonia			
White Bluff.				Magee	1,020.16	Wayne	
Marshall	1.29			Mendenhall	17.45	Buckatunna	4.65
		Derby	5.10	Mt. Zion	141.50	Chaprell	5.00
Byhalia	95.00	Olive	2.50	New Hope	20.00	Chicora	33.34
Carey's Chapel	15.00	Picayune	181.95	Pinola	26.00	Clara	5.00
Chewalla	31.00	Poplarville	311.58	Pine Grove	16.00	Mt. Zion	20.00
Cornersville	18.50	Union	54.00	Pleasant Hill	8.40	Pleasant Grove	2.10
Holly Springs	1,018.20			Saratoga	4.50	Waynesboro	221.00
Mt. Moriah	11.48	Perry		Spring Hill	10.00	Webster	
Pleasant Grove—Red Banks	282.50	Beaumont	42.00	Stonewall	51.00	Eupora	114.50
Potts Camp	124.23	Indian Springs	17.00	Strong River	18.00	Mathiston	118.05
Salem	72.40	Progress	23.25	Weathersby	20.00	Mt. Pleasant	10.00
Spring Hill	54.85	Prospect	43.18			New Hope	72.00
Temperance Hill	21.50	Richton	6.00	Smith	33.00	Philadelphia	26.50
Monroe	144.15	Pike		Mize	21.00	Spring Creek	3.76
		Ballachitto	65.90	Pine Union	220.50	Wilkinson	
Aberdeen	203.66	Bogue Chitto	193.00	Raleigh	40.92	Centreville	177.50
Amory	31.10	Friendship	23.00	Shady Grove	37.40	Dry Fork Union	2.40
Athens	39.01	Holmesville	21.60	Sylvarena	8.43	Woodville	16.50
Center Hill	83.00	East McComb	46.50	Taylorville	150.00	Winston	
Smithville	3.50	McComb 1st	167.14	Ted	7.65	Bethel	28.66
Splunge		South McComb	150.00	Union	12.50	Calvary	40.00
Montgomery	2.50	Mt. Zion	61.27			Enon	44.80
		Osyka	251.00	Stone	26.78	Good Hope	42.60
Bethsaida	1,367.88	Silver Creek	227.40	McHenry	175.00	High Point	7.60
Duck Hill	4.50	Silver Springs	116.75	Wiggins		Louisville	936.28
Hays Creek						Mt. Carmel	265.50
Mission	12.00	Pontotoc	60.00	Sunflower	65.00	Oak Grove	17.25
New Jerusalem	13.10	Cherry Creek	6.80	Bethel	534.80	Poplar Flat	65.00
Pine Forest	4.00	Duncan Creek	108.50	Drew		Unity	1.80
Poplar Springs	6.73	Ecru	35.68	Dwiggins—Nora Smith Memorial	10.00	Yalobusha	
Prospect	10.35	Oak Hill	200.78			Indianola	
Scotland	90.00	Pontotoc	12.37	Inverness	180.00	Elim	100.00
Shiloh	5.00	Randolph	88.85	Jones Bayou	244.65	Oakland	58.12
Stewart	15.00	Sherman	9.90	Rome	50.00	Pilgrims Rest	13.82
Unity	156.50	Toxish	133.50	Sunflower	7.00	Scobey	30.65
Winona	1,370.00	Zion		Sunflower Plantation	45.65	Tillatoba	100.00
Neshoba	21.90	Neshoba	343.67	Wade's	40.00	Water Valley	329.36
		Baldwyn	1,100.44				
Coldwater Mission	5.00	Booneville	20.30	Tallahatchie	24.00	Yazoo	
Dixon	8.40	Mt. Olive	25.00	Ashland—Cascilla	16.50	Anding	20.00
Deemer	50.00	Oak Hill	10.00	Bethany	656.50	Bentonia	24.00
Hope	45.25	Thrasher	5.00	Charleston	24.00	Concord	15.00
Hope—Indian	.55	Wheeler		Friendship	80.00	Eden	105.25
Linwood	28.59	Quitman	54.15	Mt. Pisgah	37.25	Hebron	15.00
Mt. Carmel	11.00	Belen	23.50	Spring Hill	31.45	Rocky Springs	30.00
Mt. Sinai	122.25	Darling	19.00	Summer	36.30	Satartia	40.60
New Hope	5.00	Lambert	79.26	Tutwiler	586.90	Yazoo City	248.45
Philadelphia	210.05	Marks		Webb		Miscellaneous	
Spring Creek	57.61	Rankin	7.00				
Noxubee	438.93	Antioch	97.50	Tate	31.50	Mrs. W. G. Tabb, Leflore	50.00
		Brandon	333.09	Bethel	238.00	C. G. Stowers, Sibleyton	24.50
Brooksville	194.00	Briar Hill	60.00	Central Coldwater	1.00	Lebanon Association	9.50
Concord		Cato		Harmontown		W. A. & Ruby Cole, Sumrall	25.00

SUPPLEMENT TO

THE BAPTIST RECORD

Thursday, December 4, 1924

Thursday, December 4, 1924

15.00
53.31
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is the further danger of allowing the class to wander or to get away from the real heart of the lesson. In order to use this method, we must be familiar with the use of illustrations, which, as Gregory has said, is "the teacher's chief art." We must also put a great deal of time and thought into the manner and matter of asking questions. The teacher will have to make wide research in order to have a fund of information to bring to the class aside from that found in the textbook.

Now as to OUR MESSAGE. It is two-fold. First, our personality, our character. Character depends upon instruction and upon conduct. We must KNOW the way of Life and God's requirements and provision for salvation. We must also come into that close contact with Jesus which He mentions in the fifteenth chapter of John. There must also be the outward conduct. It is true that we are justified in the sight of God by our faith in Jesus Christ, but on the other hand we are justified in the sight of men by our conduct. What we say, and many a teacher has effectively and permanently destroyed his testimony by his conduct between Sundays.

In the second place, our message is The Word of God. There is a sense in which character is developed out of memory. As Scriptural ideas are implanted in the brain, the Holy Spirit can recall the same as the good seed of the kingdom. It is the testimony of the Rescue Mission workers of our big cities that from ninety to one hundred percent of the lost men and women reclaimed in the missions were scholars in the Sunday School in the days of their youth. What a testimony to the power of the Word. Of course as Sunday School workers this raises the question of graded instruction. Graded teaching is MORE ESSENTIAL than graded lessons. It is my conviction that a Bible class which studies civics, social service, or even missions and temperance, is departing from the fundamental idea of the Bible School. These things are essential, they are vital, but must be presented as illustrative, or as the fruition of the principles of the word of God. In other words, they are the experience, and experience is always secondary to instruction, therefore let us instruct in the word of God and the experience will come in its logical order. The Bible is a textbook to instruct men and women, boys and girls, in the way of life. It is an equipment, a hammer, a fire, a sword, and food for the upbuilding of a Christian character. It is a message, it is the seed of the Kingdom, it is an evangel, and our work as teachers in the Bible School is to use this textbook to bring this equipment to our scholars.

The Baptist Bible Institute,
New Orleans, La.

WHAT IS THE MATTER WITH OUR SCHOOL SYSTEM?

Number 17.

It was my great pleasure to attend a session of the North Mississippi Conference of M. E. Church last week.

A goodly number of the ministers in this great meeting were pupils in my classes in Normal School "some 30 years ago." Many of these "boys" of 30 years ago are now fathers of sons and daughters who have completed their college courses. It was a great delight to hear from these sons and daughters of my "boys of 30 years ago." I was deeply interested in what they had accomplished educationally—these sons and daughters of my former "boys."

The pathetic thing was, not all had finished a college course, though it was in the hearts and plans of these "boys" of mine to see to it that every one had a chance to graduate. It's a noble purpose for a father to decide and plan that each one of his children MUST graduate in college—and to lay aside the "wherewithal" which under our uneconomic educational system seems to be necessary to "put them through." One minister,

a very dear friend of mine in my classes "some 30 years ago" told me an interesting story—a human interest story with a Big Lesson in it. This dad was a teacher before he began to preach, and he had his heart fixed on a college education for his children. His oldest was a son. By the time he had finished high school the Dad had laid away, out of his meager minister's pay, \$1600.00 to defray expenses for this oldest son four years in college. He held a conference with the son, and advised him to attend a certain economical college in this state. But the son had higher ideas. He chose a large University in one of our larger cities. The son's choice prevailed, as he had his mother on his side. So he entered the larger university as a freshman. In one year in this school he spent \$1200.00 of the \$1600.00 saved by the preacher, Dad. So he went there no more. The second year his Dad advised one of our State Institutions. There as a Sophomore he spent \$600.00. This took the \$1600.00 clean and \$200.00 more which the Dad had saved meantime. So all the money was "gone" and the son had to abandon, temporarily at least, the Dad's plan and purpose to give him a college education.

I tell this story because it's a Major Story—a large majority of the boys whose Dad's plan college training for them take this route. Are they to blame? Yes, but not wholly. The school's economic system should bear the main blame. No college in this democratic country should allow a student to spend extravagantly. The Dad in the above story went to school—Normal School—two years for about \$300.00 while his son spends \$1800.00 in two years.

"There is a reason," there is a remedy.

The story of 100 boys who complete the 5th grade under our present plan lies before me, 83 enter 6th grade, 71 enter 7th grade, 63 the 8th grade, 34 enter high school, 24 get through 2nd year, 18 finish 3rd year, 13 graduate from high school. Of these 7 enter college, 5 finish the second year, 3 get through the third year and one gets his college "dip."

What a tragedy! And what a travesty on democratic education! There is a way to have practically the entire 100 get college training. That way is being clearly pointed out in these articles. It's the duty of school authorities to learn that way and to put it into practice. But back of the school men themselves is the school patron. He has rights and must make a demand. Let's wake up to a need, and so re-organize our schools that NOT to get college training will be the exception.

G. T. Howerton,
Starkville, Miss.

SUGGESTIONS FOR ENLISTMENT

That there is need for Enlistment among Mississippi Baptists there seems to be no room for argument. That there are criticisms of the present method of Enlistment is patent. In view of these things a careful study and unprejudiced exchange of ideas concerning this important matter should be desired. On these grounds I am venturing to contribute my ideas to the discussion.

Instead of six Enlistment men at present, let the Board select a County Organizer who shall serve as Enlistment Leader for that county. Apportion to him, not as a salary but for expenses for himself and helpers, \$100.00 to \$150.00 per year to be drawn monthly or as needed.

This Enlistment Director can secure from the Men's and Women's Bible classes in his and adjoining churches helpers whom he can organize into Enlistment teams.

He can hold for these helpers Enlistment Schools, similar to our B. Y. P. U. and Sunday School Normals. At such times as the Leader can bring before these helpers the needs of his county or Association, the program of the denomination and then drill them in methods for accomplishing these aims. Then the trained lay-

men can go out to the other churches and help them put on their programs.

Twice each year the Corresponding Secretary can formulate the program for such special campaign as is deemed necessary. This can be submitted to the Executive Committee of the Board for study after which said committee can be called together for exchange of ideas and final adoption of the program.

This program can be presented first, to the Field Workers of the different departments of the Board; then to the County Enlistment men for study. An itinerary for the state can be made providing for two conferences a day by the Field Workers. Then the Field Workers can be called in to see if they are familiar with the details of the program before being sent out, each into a different section of the state, for conferences with the County Enlistment men and their County Organizations. Of course all the pastors of the County and all men and women, who will come, shall be urged to attend these conferences; but the prime purpose of the conference shall be to lay before the workers under

One member at Itta Bena paid \$175.00 on the church building debt by planting one acre in cotton for the Lord.

Rev. J. Norris Palmer of Hollandale has been called to Greenville, also to Speedway Church in Memphis. We hope he elects to stay in Mississippi, the Enlistment men of the county the Denominational program. In turn this information is to be carried to the churches of the county by these informed workers.

To be sure this will call for a lot of voluntary service; but the writer believes there are many men and women who are ready to serve in such a way and many others can be enlisted.

The Budget-Stewardship Man suggested by the Convention Board in its recent report to the State Convention would fit admirably into this plan.

With this plan the County Enlistment Man would realize that the Denomination is looking to him and that he also is prepared to speak for the denomination. All through the year he can keep in touch with the situation in the county, lend help where help is needed or asked and keep the Board in touch with the conditions and needs. It would be well for him to submit written reports to the Secretary each month as to his plans and his work. Out of this happy exchange of ideas a fine spirit of co-operation can be developed.

The pros and cons of this proposition can not be discussed here, but it is submitted with the hope that it may add something to the solution of a problem in which we are all interested.

—A Fellow Baptist.

BAPTIST PROGRESS DEPENDS ON SUCCESS OF EVERY MEMBER CANVASS NOV. 30-DEC. 7 (C. E. Burts, General Director.)

Southern Baptists will go forward in the future largely in proportion to the thoroughness with which the Every-Member Canvass in the interest of the 1925 Program is made November 30-December 7. The state quotas have been adopted and financial goals accepted by associations and churches. The ultimate task, however, and the final test is the actual canvass. If the necessary organization has not yet been provided, there should be no further delay. Things too vital to the Kingdom of God are involved. The work should be done so thoroughly that it will guarantee success of the Future Program.

Southern Baptists have convened together to do this thing. We must keep faith with our sister churches, our boards and institutions and with Christ, whose we are and whom we serve. Let us go to the work if possible with enthusiasm but if not enthusiasm, a determination which will be invincible. A task of great Kingdom importance is committed to the canvassers of the local church. Let us be true to our great trust.

Alabama Baptists also gave their mission secretary, Dr. Green, a gold watch and chain and added some gold pieces for his wife.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
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BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices: whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

CONDITIONS OF CO-OPERATION

We are speaking here of the co-operation of the three million Baptists of the Southern Baptist Convention in the great denominational task. This task is now commonly spoken of under three heads, namely, missionary, educational and benevolent, although these three cross each other in much of the work of our boards. Missionary work includes what is done by the Home and Foreign Boards. Benevolent work includes what is done by the Board in Dallas for old preachers and by the Hospital Commission with headquarters in New Orleans. The Educational work includes the work of the Educational Board in Birmingham and that of the three south-wide theological institutions in Louisville, New Orleans, and Ft. Worth. This in a general way is what is included in the co-operative work of Southern Baptists. We are now speaking of what is done within each state by the various boards in the several states.

There may be more than two conditions of co-operation but there are just two that now strike us as absolutely necessary to successful, harmonious and cordial co-operation. They are these: Southern Baptists must believe that they are working at the same thing; and they must believe in one another. To say it again, they must have the same aim, and they must all believe that all are playing the game fairly. The same principles are involved when two or more men go into business together. They must have the same purpose and they must have absolute confidence in the honesty and fairness of one another. If these things are lacking, there cannot be any satisfactory or permanent partnership.

Now we do not believe there is any good reason why our people should not co-operate. We believe there is a growing spirit of co-operation. And yet there do come up questions among us that ought to be faced fairly and answered squarely. The cordial spirit of co-operation is not possible where there is either doubt as to a common aim or of the fairness in distribution or contribution of funds handled. It is possible for these things to be always kept in the clear and in the open.

We simply call attention here to two things about which it seems necessary for us to have a good understanding. First, are we working at the same task? In other words have we a common understanding of what the task is. It is not sufficient to answer in general terms that it is to promote evangelism, education and benevolence. That is the aim of every denomination that we know anything about. And yet we do not have any organic connection with them, and are not co-operating with them in these tasks. It is not sufficient to define our faith or purpose in general terms. We need to know what gospel we are preaching, what kind of churches we are establishing and what our schools are expected to teach. Who is to say what is the answer to these questions except the folks who are doing the work—Southern Baptists. Why should there be objection to a statement by the Southern Baptist Convention as to what doc-

trines we propose for all our agencies to advocate. You may call it a statement of a confession of faith or anything you please. But let us tell the world and one another what sort of gospel we preach and what sort of churches we are seeking to establish at home and abroad. It will be a great rallying call to all who love the truth. That is if it is not a milk and cider affair, or like a mother Hubbard covers everything and touches nothing. A statement of faith ought to say something. If it does not it will disgust every one who loves the truth.

Now the other condition of co-operation is mutual confidence. We must believe in one another. We must all believe that everybody is "toting fair," that no devices are resorted to, to escape obligation or evade responsibility. There must be no nullification, direct or indirect. When the Southern Baptist Convention agrees on a policy or a program, we must all carry it out and not "rat" on it. That this may be clearly understood let me go into particulars. If the Southern Baptist Convention agrees upon a division of funds for 1925 on the 50-50 basis, that is half for south-wide and half within the state, then our co-operation is based on that and the failure to regard it makes the carrying out of the plans impossible.

To be specific: If we are correctly informed, Alabama Baptists propose to divide their gifts in the ratio of 65 in the state to 35 for south-wide objects. South Carolina proposes a division of 55 and 45. While Mississippi and a few other states propose to adhere to the 50-50 division. Of course, nobody outside a state can dictate to them and nobody wishes to. It would not be just to say that every state should adopt the same ratio of division. But it does not inspire mutual confidence and does not assist the work of co-operation when one state well able to support south-wide objects permits a sister state to carry its load. Particularly when the state which keeps the larger percent of its money at home is depending on help from other states to support its schools. Mississippi comes up with a 50-50 program and gives money for schools in older states, getting none in return for its own. It would help the spirit of co-operation if all the states which are able to do so would get under the south-wide objects with the agreed proportion of their gifts. Co-operation to be cordial and permanent must be just and brotherly.

Again it is said that while the Southern Baptist Convention recommended a given ratio for the Hospital Commission, some of the states have refused to approve it. To be sure it is a free country and Baptists are a free people, but if we are to co-operate, there must be a common understanding and a willingness to stand by it. We are for co-operation. How is it with you brethren in the other states?

THE WOMEN, GOD BLESS THEM

Yes, this is not about the women. It is about the question of a woman's speaking in the church. In this we pay first our respects to Editor Compere of the Baptist Advance. He grows facetious with reference to the recent editorial in The Record, and really threatens to be humorous by expressing a wish to see the editor of the Record obeying the commands to salute all the brethren with a holy kiss. All right, old sport, but don't you get uneasy. Perhaps it should be said that the editor of the Advance is a coy little lass and seems to get nervous as her time approaches. Any way like most such she is probably more pleased with the prospect than otherwise. But, dear Advance, you may be sure that it will be telepathically administered and carefully guarded with the most approved prophylactic precautions. Indeed it is our suggestion that it be conveyed in the well known antiseptic of printer's ink. Or if that isn't satisfactory then we assure you that we tip our fingers to our lips and wave the hand in your direction. This is the nearest we know to a holy kiss. Anything more than this we can hardly be expected to perform.

Let me assure the brotherhood that this mirthful treatment of a serious subject, that of women's speaking in mixed assemblies did not originate here. The effort to make fun at the expense of the Bible command started with the Advance. And when a man can't meet a serious argument seriously, the next best thing to do is to distract attention by a joke. And while we are on this line, it might be well to remember that this kissing bee which Brother Compere suggests is by the scripture confined to "the brethren". Please remember that. We did hear of a colored pastor who was called to book for having his arm around a female member of his congregation. He defended himself by saying that the shepherd carried the lambs in his bosom. This puzzled his adversaries for a short time, who finally came back with the acknowledgment that the idea was correct, but required that hereafter the pastor should only pick up the ram lambs. Selah.

And now as to the two beloved Mississippi brethren who "beg to differ". We are delighted that anything we have said has provoked these brethren to write oftener. We have with genuine desire coveted their gifts that they might use them in instructing and inspiring the thousands who read The Baptist Record. The paper belongs to them, and men like them, who ought to use the talents they have for the common good and not let them be hid away. Come on and come often.

There are none with whom we had rather agree. Indeed it is our wish that all of us might see eye to eye on this, as on all matters of Bible teaching. Let's try to do it. And when we can't, let's talk over the differences in the spirit of brotherliness.

In this spirit the following lines are written: Objection is made to the recent editorial on the ground that it is merely the interpretation of the editor. Our answer to that is that the brethren who object to it do not give any interpretation. Neither have we ever seen any other interpretation. If there is some other interpretation, let's have it, and not simply object to what is called some one's interpretation. It is not an interpretation of scripture to find objection to it or fault with it. Tell us what it means. If it does not mean what it says, what does it mean? "If s-o-x doesn't spell socks, what does it spell?" To find fault with Paul or objection to what he says is not interpreting what he says. To say that it is not applicable today does not interpret the scriptures. It is to nullify it.

To say that anybody who insists that if Paul's prohibition in this matter is to be obeyed, those who don't salute with a holy kiss are also disobedient, is like a child saying, "You're another", when charged with some fault. It might be sufficient to say "Discuss one thing at a time". It is a poor refuge when in a close place to do like the Samaritan woman, try to change the subject. Let's stick to the subject.

But the reason for introducing the holy kiss is probably to show that times have changed and we may change with them; that certain passages of scripture were intended for the generation in which they were written and not for our generation. Now anybody can see that this is a dangerous piece of business; for it permits anybody to change anything he wishes, or disregard it if he desires. Thus the Quakers discard baptism and the Catholics say they changed its form. The Quakers do so because they believe the "inner light" is superior to scripture and the Catholics changed it because they believe "the church" is superior to scripture. But we hold to the slogan that the Bible and the Bible alone is the authority for Baptists.

It is true that the New Testament is not a book of rules, but a book of principles. The holy kiss was a brotherly salutation, showing Christian affection. Many Christians in the East literally obey it. Many in the West believe they are fulfilling the scripture when they give a genuine Christian greeting to those whom they love as brothers. The forms of salutation may vary but the spirit and purport of it must be pre-

served.

As to the question of women speaking this is distinctly based upon a fundamental principle of nature, the relationship of the sexes, which is the same from age to age, and in every country. Paul writes to Timothy, "I desire therefore that the men pray in every place." And remember the word for men here means men exclusive of women. And then he gives direction about the women. "But I permit not a woman to teach, nor to have dominion over a man." Then he gives two reasons for it: First, that man was made first, and second that the woman was beguiled by Satan. If the reasons were good then, they must be good yet. There is no use for anybody to fret against the laws of nature. This does not mean that woman is inferior to man in any way. But it does mean that order is the first law of nature. Nothing but confusion can come from disregarding it.

One of the brethren seems to think that a strict application of the scripture would prevent a woman's singing in church or making a sound of any kind. Now this notion would never enter anybody's mind who pays attention to the reading, which says, "It is not permitted unto them to speak"; and "I permit not a woman to teach a man". All you have to do is to read the language. There is no prohibition against teaching young people. Dr. Broadus in discussing this subject said any woman would know when a boy got old enough not to be permitted to sit in her lap, and the same judgment could be used in determining the teaching of young men.

THE TWO SIDES

There are said to be two sides to everything. To some things there may be a good many more. We have never heard of anything that didn't have two sides to it—except some men, who are said to be onesided.

But here is the thing we are talking about now, and that is the circulation of a Baptist paper. There are at least two sides to this, and some brethren are very fond of reminding us of it. These two sides are getting people to subscribe for a paper, that is increasing its nominal circulation; the other is getting people to read it, that is its actual circulation. This last is what determines the amount of good that is being accomplished.

We said there are some brethren who seem fond of saying that they can get some people to take the paper who don't read it after they get it. Or they say if they put it into the church budget there will be some of the people who won't read it after they get it. Not in any spirit of retaliation, but to show that the argument is defective, we sometimes reply that more people proportionately read the paper after paying for it than hear the preacher after paying his salary. Indeed we heard of one man in Mississippi who was willing to pay a large amount on the pastor's salary if the preacher would only stay away from him.

Now we are not saying this to show any weakness in the preacher, nor find any fault with him. The truth is, and let it be said so loud that everybody can hear it, that this failure of the people to hear the preacher and this desire for the preacher to stay away, is in most cases nothing to the discredit of the preacher, but in many cases wholly the fault of the man who doesn't wish to hear him. The fact that he doesn't wish to hear him is only the condemnation of the man who stays away.

And that is just what we wish to say may be the matter with the man who doesn't read the paper if you give it to him. The joke is not on the paper, but on the man. It is worse than a joke, it is a serious situation. So that we have not secured ourselves against responsibility when we have said that a man wouldn't read the paper if you gave it to him. That's pretty hard on the man; but it is also pretty hard on a church to have that sort of man in its membership. That kind of man is a liability to the church and the pastor. He is a sick man, if he is a Christian at

all. He is not a normal Christian who is not interested in Christian work or Christian life or Christian truth. Every man who is responsible for the making of a religious paper is painfully conscious that it ought to be better, and he is working at that end of the job. But there are two sides to this question. Are you working on your side of it and trying to so develop the man in spiritual life that he will be interested in spiritual things? Even a diamond needs to be polished a good deal before it reflects and refracts the rays of light. Maybe some of your people need working on to develop a taste for Christian reading.

NOTICE

The W. M. U. of Davis Memorial Church will present a Harvest Pageant, Wednesday evening November 26, at seven-thirty o'clock at the church. All departments of the work will be demonstrated, and one hundred and sixty-nine people will participate. The Sunbeams will represent the seed, the G. A.s and R. A.s the blades, the Y. W. A.s the corn, and the W. M. S. the full corn. All cared for by their gardeners and their helpers, the gentle rain of prayer and Bible study, the wind of Mission study and giving the sunshine of personal service and the shining firmament of information.

A free will offering will be taken to go toward a building fund for the pastor's home. This is your invitation. Come. Everybody invited.

Mission Secretary Solomon said that one of the brethren in Louisiana who had to do with the apportionment of the amounts to be raised by the churches for 1925 explained to them that they were not apportioned by the amount of wealth in the church, nor according to the number of members it has, but by the kind of pastor they have. Was your pastor complimented or condemned by the amount your church was asked to give?

The program committees for both conventions showed good sense in putting on the program a number of men who are new in the state and those who have not so often appeared on the convention floor.

When the Editor spoke on publications at the Convention he tried hard to keep from being misunderstood when he made an incidental reference to enlistment work. And afterward he was afraid that he had still been misunderstood. It was farthest from his purpose to disparage the work or the men, for they have done much good. It was the speaker's intention to show that, if so much had been done by our present method of enlistment, many more people could be reached by having a circulation manager for the Record whose business it would be to put the paper into every Baptist home. The enlistment men will themselves understand that it was an a fortiori argument.

Miss Sallie Payne Morgan spent several days assisting her brother, Pastor W. H. Morgan, in organizing six B. Y. P.'s in his church in Hartsville, S. C. Good missionary work, and she's capable of doing it. Pastor Morgan is happy and successful in his great church in South Carolina, but is said to keep a warm place in his heart for his Mississippi brethren.

Dr. J. W. Storer of Greenwood preached at Grove Ave. Church, Richmond, Va., Sunday. Hands off there!

Pastor R. M. Inlow of Sedalia, Mo., rejoices in the completion of a \$100,000.00 church house which was dedicated November 16. Conversions are constant under his ministry. He has a daughter who is a missionary in Cuba. Several former pastors were present at the dedication. The house is dedicated free of debt. Dr. Inlow has been pastor there for six years. He was for several years pastor in Memphis.

Pastor T. E. Waldrup celebrated his first anniversary at Gibson Memorial Church, Delray, Florida with services in the new church building. The cost of the building is \$50,000, and it is equipped for all forms of work and training. It is the Spanish type of architecture.

Dr. Arnstein the German who has designed and supervised the construction of dirigible airships for many years has come to make his home in America, and will give his time and talents to building lighter than air ships for commercial purposes. His home will be at Akron, Ohio, and he thinks this method of transportation is certain to become common and that very soon.

Some one has estimated that the loss from forest fires recently in Mississippi has been \$20,000,000. We don't know how this may be verified, but in many places the cattle are sure to suffer because of the burning of pastures.

From the days of Abraham it has been a frequent occurrence to change a man's name, and we suppose it is all right. The Baptist papers have recently made mention of "Dr. John R. Hobbs, of First Church, Birmingham." Maybe so, but he used to be "James" when he was in Mississippi.

EVOLUTION AND LEGISLATION

Apropos of the effort in our recent Convention in Hattiesburg to memorialize our legislature about laws to suppress certain teachings and apropos of the fact that Dr. E. Y. Mullins was freely quoted in his recent book, "Christianity at the Cross Roads," the following paragraph taken from the above book on page 66 should be given to the readers of the Baptist Record:

"Latterly the controversy has degenerated into an attack from one side on one or two positions of one group of conservatives, such as premillennialism, which lend themselves easily to caricature and ridicule. From the other side the attack has taken the form of attempts to secure legislative action to prevent the teaching of evolution in the public schools. Nothing could be more ill-advised than for Americans to attempt

The editor had a pleasant day with Pastor B. C. Cook and his good people at Sardis Sunday. They are just moving into their renovated and enlarged building. It is a really wonderful accomplishment, this three story Sunday School annex and beautifully remade auditorium. Already it has set their work far forward and means much for the future. Mr. Arthur Stovall is the enthusiastic superintendent of the Sunday School and it was a pleasure to speak Sunday afternoon to his teachers and officers. Here we found old friends and we hope made new ones, for Sardis—well the editor was like Bre'r Rabbit in the briar patch, at home.

Rev. R. Q. Leavell is pastor at Lawrenceburg, Kentucky.

On Sunday, November 30th, the Lawrenceburg Baptists will dedicate their new building which replaces the one burned on January 8th, 1924. The old walls and basement were not destroyed, so that a large expense was saved by that good fortune. But in the rebuilding there has been added a new Sunday School annex which will give perfect Sunday School equipment for present and future needs. A beautiful \$4,500 organ has been installed. The total cost of the work has been a little over \$25,000, and will probably be dedicated free of debt.

Besides the new building the Lawrenceburg Baptists have not only passed their quota in the 75 Million Campaign but have passed their pledges over \$1,000.

Beginning dedication day the church will go into a protracted meeting to last two weeks, the pastor preaching. He will be assisted in the music and personal work by Mr. and Mrs. Stanley Armstrong of Bellevue Baptist Church, Memphis, Tennessee.

REVERENCE IN GOD'S HOUSE

A great statesman has said that if America is ever destroyed that it would be through irreverence.

Irreverence to God and God's House prevails today to no alarming extent. Can it be said that this irreverence began at the House of God?

There is not anything especially sacred in mere brick and mortar, in a table or chair, but the service to which these things are dedicated are sacred and should be held with the deepest reverence.

The Church is very dear to God. The Church is indwelt by the Spirit of God. Of no other organization can this be said. The Church, therefore, stands above every other organization.

The prophet said, My House shall be called the House of Prayer, for all people. The place for all to find rest, hope and life. A place where people meet together for worship to behold the beauty of the Lord.

If you will turn to the chapters in Exodus that deal with the building of the tabernacle you will find many statements given by God to Moses as to how the children of Israel should reverence the tabernacle. These chapters are from 34 through 40.

Then in opening chapters of 2nd Chronicles, we have the account of the building of the temple and the great feast of dedication, when God gave through Solomon his promise and warning to the children of Israel.

For a New Testament incident in Mark 11:15-18 we find Jesus driving the money-changers from the temple.

Turning to the spheres where a greater degree of reverence is needed: First our public worship. On entering the House of God there ought to be quiet at once. Joking leaders and giggling choirs are an offence to God. People out front who see that the leaders of worship are not grave and solemn can scarcely be expected to behave as they should. Paul gave an admonition to Timothy that he should know how to behave himself in the House of God. Often times people congregate in vestibules and aisles; some interrupt by late coming and then make the House of God hum with conversation in assembling, in the intervals, and also sometimes during the service. Christian women have been observed to carry on conversation during the Lord's Supper.

Applause and laughter in the House of God may be acceptable to some people but one hardly thinks they are acceptable worship to God. Certainly a little Christian fellowship and pleasant words are not to be avoided in the Lord's House on the Lord's day but to make assembling for public worship a conversational hubbub is an abomination. So much for grown ups. Children should be taught by parents, to worship God and reverence him. Parents should know that if their children are to have reverence for God's House that they should require their children to be reverent in their own home toward God's word or anything pertaining to the sacredness of God.

Many parents remark, I dare not make my boy behave in church, lest he should come to despise the House of God. The result is that boys and girls grow up without reverence while in God's House. There is no call to their souls from the place of worship, and why, because they have not been taught to reverence God's House and look upon its services as essential to their soul's development and well being.

Men and boys have been taught to lift their hats as the flag passes and they feel a patriotism for having done so. What would you think of a man who stands with his hat on when the band plays The Star Spangled Banner? You might ask this question, What do you think of a person who whispers during prayer or who makes fun of things sacred? If one is taught to have the love of patriotism in his heart, for his flag and country why could he not be taught to have reverence for God's House and the things pertaining to God.

Some time a child's misbehavior in religious

service is not the extent of his irreverence. We often go in God's House and find broken furniture, window glass, cobwebs, torn Bibles and song books. This does not speak of a child's love for the beauty and glory of God.

Another place where reverence is sadly needed is in our Sunday School classes. The place to begin with is the beginners. Surely, teachers in the Primary and Junior departments have a great burden of responsibility. Among the beginners some little element of play and relaxation is required but not at the expense of reverence. Surely our boys and girls can be made to feel that a solemn and reverent demeanor is a fine and righteous thing. A great responsibility rests upon the teacher, but the greater responsibility rests upon parents. Remember my dear friends, that as a child is trained so will he go. If you put your children under religious influences the chances are all in favor of them becoming religious and growing up to be active Christians. If you allow the world to throw around him the influence of a Godless life you may expect him to grow up without reverence for God and the things of God.

Make it a law in your own home to have your children taught reverence.

We hope some day to have a new church; one that will glorify his name and I hope and pray that we can make God's House a place where

Over its fresh pure beauty
There broods a tender peace
A hush of silence only
But of prayer that just has ceased.

CARING FOR THE AFFLICTED (Memphis Commercial Appeal)

Yesterday the report of the Baptist Memorial Hospital was read to the Tennessee Baptist Convention, in session at Murfreesboro. The year's record for the 12-month period from Nov. 1, 1923, to Nov. 1, 1924, is additional evidence of the splendid work made possible by those who planned, worked and gave in order to make this great institution a reality.

In the report for the statistical year just ended there are two features to which we call special attention.

One of these is the number of charity patients received and ministered unto. During the period under review the hospital handled 1,564 charity cases. Beds, food, medicines, operations and professional attention were given these without cost. In the compilation of operating expenses of the hospital in this charity work is estimated at a cost of approximately \$130,000.

That is a mighty fine showing. It should put joy into the heart of everyone who contributed a dollar to the building and equipping of the Baptist Memorial Hospital. Such work promotes faith, hope and charity—faith in our fellow-men, hope for health and better things, charity toward the poor and afflicted.

The other feature of the report that impresses us is the number of graduated nurses the hospital is sending out each year. The institution boasts the largest training school for nurses in the South. This year the hospital awarded diplomas to 35 nurses. These young women will go hand-in-hand with the men skilled in medicine and surgery, fighting disease and nursing the afflicted back to health. They will prove a benediction to suffering humanity.

The 11,567 patients received during the year were of every religious faith and of no faith at all. There were Jews and Gentiles, Catholics and Protestants. Mercy knows no creed. Perhaps the ministrations to those of no faith will awaken within them the knowledge that they are lacking in something and implant in their hearts a desire to co-operate with those whose love of God sends them out to minister unto God's people.

In chronicling events of the day a newspaper must carry on its printed pages all happenings of interest, whether they belong to the realm of religion, business, politics, crime or what not.

But it is always a pleasure to turn from the

selfish and sordid and point to the constructive work being done by our churches, hospitals and eleemosynary institutions.

We congratulate the executive committee of the Baptist Hospital on its splendid achievements in the interest of humanity and commend the annual report to all those whose hearts throb with love for their fellow-man.

THE ROMANCE OF EARLY MISSION DREAMS IN SOUTH AMERICA

By Rosalee Mills Appleby, Rio de Janeiro, Brazil

Henry Martyn, the great missionary en route to India, passed the city of Bahia in 1806, and with great pity in his heart cried out, "I see crosses everywhere, but when, O when will the doctrine of the cross be preached?" It was seventy-six years after that the first Baptist church for Brazilians was organized in this city.

It so often happens that a movement of eternal moment is born in an hour of darkness. When the reconstruction days of the civil war found families discouraged, and in poverty, many came to South America to build again lost fortunes. Among those who settled in the colony at Santa Barbara, in Sao Paulo state was a small Baptist host who longed for a church.

General A. T. Hawthorne, an ex-Confederate general, travelled over Brazil under the Brazilian emperor in interest of emigration. He returned to the States for his wife and daughter, and to enlist others to emigrate to Brazil. While at home, his only child died, and there was born in the moments of darkness, a new man. His wife was not able for them to come to South America, but remembering the beautiful hospitality so characteristic of the Brazilian, he longed to return their kindness. General Hawthorne knew Brazil, and her needs—and he knew that no gift could be made to her that would mean so much as the gift of eternal life. Where was the man to carry Christ back to the people he had learned to love?

In the Lone Star State, he found W. B. Bagby, a graduate of Baylor, and was waiting an opportunity to go to the foreign field. Mr. Bagby had been B. H. Carroll's first student in theology—the first theological seminary dream for Texas, that has developed into the Southwestern Seminary. He was pastor of the church that baptized Dr. E. Y. Mullins.

One of the teachers in Baylor College at this time was Miss Anna Luther, who had promised to share the joys and sorrows of Mr. Bagby. These splendid young people were enlisted for Brazil by Mr. Hawthorne, and Texas promised their support when the Foreign Mission Board appointed them.

At this time Matthew Yates was pleading for relief in Shanghai, China, and the Board felt that China needed the help worse. They were not sure of the advisability of beginning work in South America yet, but Mr. Bagby had heard the call of Brazil, and would not go elsewhere.

It was midwinter—January of 1881, that this young man and his bride came aboard the small merchandise vessel—the "Yamayden"—loaded with flour and bound for Rio de Janeiro. Dr. Graves, the great missionary of Canton, China, came on board before the little bark put out to sea, and kneeling there, committed them to the heavenly Father. A gale blew the little ship to and fro—and for three weeks the Bagbys were too sick to eat. They were the only passengers on board.

Forty-eight days with no sight of land, and then to come into the beautiful harbor of Rio—called the most beautiful in the world! Across on another vessel, they saw an American flag flying in the breezes—a sight that only an American in a foreign land can appreciate!

Mr. Bagby left his wife on the boat, while he went out to look for the only American General Hawthorne had remained in Rio. When Dr. Bagby reached his office, imagine his dismay at being told he was in the States. An Englishman passed, and Mr. Bagby stopped him, and introduced himself. Was God's providence ever more manifest than in this incident—the Englishman

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carried in his pocket a letter inviting Dr. Bagby to preach in Santa Barbara, from a devout Baptist there. She had in the most marvelous providential way heard of his coming to South America, and had taken chances on the letter reaching him through this man in Rio. Within thirty minutes after he landed, the Way was shown Him.

The next year, the Taylors joined these two in Brazil. After prayer, Bahia was decided on as a place to begin the work. The stories of struggle and persecution those early days, when mission dreams were young in the heart of Southern Baptists, are many. I will mention the first persecution out in the home of a believer across the bay at Bahia, when Dr. Bagby had been warned against having services. Rocks came thick and fast into the meeting that knocked out the light, injured some of the crowd and at last crushed Dr. Bagby to the floor. The result was ten conversions for the church, and greater crowds. Dr. Taylor looked on the scar with a pale face, and his lips quivered, "Bagby, I would rather wear that scar than to wear any crown in Europe." The first church in Brazil was organized here in 1882.

After a year's work here, Dr. Bagby moved to Rio—the political capital, to begin work, in this great city where he knew no one at all. Again, God led and within ten minutes he found a man from the American colony, who said, "I am boarding with a devout Baptist, who is a member of Spurgeon's London church. She is very anxious for work here, and will be glad to have you in her home." She was one of the five who organized the First Baptist church of Rio in 1884.

One evening Dr. Bagby preached in the rented dance hall. Outside a boy was strolling by—a devout Catholic, who had walked to mass six miles most of his boyhood,—a boy who prayed daily to the image of his saint above the bed, and visited seven churches on Good Friday. He was attracted by the music, and came inside to join the other fourteen present. He gazed up into Dr. Bagby's face in amazement to hear for the first time, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Again the boy was strangely drawn to the hall, where he heard, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Three times Dr. Bagby repeated that scripture until it burnt itself into the boy's very soul. He was miserable, and went to the priest to borrow a Bible. Then he started searching for that scripture, beginning in Genesis, and reading until he came to the twentieth chapter of Exodus, where he read: "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, nor that is in the earth beneath." He took the passage to the priest, and asked, "Is this Book the inspired word of God?" The priest told him that it was. "Then we are wrong!" All the explanation he received was that Popes could change the Bible decrees, and that he should not bother with such questions anyway—to forget it.

But peace did not come again to the heart of Francis Soren, until there in the study of Dr. Bagby, he gave his life to Christ. Probably no Brazilian in all this great republic has meant so much to the Baptist cause as Dr. Soren, who succeeded Dr. Bagby as pastor of the First Baptist church here twenty-four years ago. The boy who accepted God's love gift to the world has drawn his thousands to the same Christ.

This boy brought immediately his friend, Theodore, to hear Dr. Bagby, and they led him to Christ. When Theodore heard the old, old story, he said, "I must go back to Portugal at once and tell my father and mother, for they may die without Him." He has been indispensable to our work as a writer.

Over forty years have passed since Dr. Bagby and his bride landed in Rio. Last month, when the new missionaries arrived, we came on a large ship with every convenience and made the voyage

in twelve days from New York. On the pier stood hundreds of Baptist students, church members and missionaries to greet us with open arms and showers of flowers. We passed Baptist churches, and beautiful school buildings and publication house with the BAPTIST name above. In my heart is still ringing the song from the Brazilian students' lips: "The Light of the World Is Jesus". I could not understand the words of the song, but I knew what they knew—and what all of us know—that the LIGHT OF THIS WORLD IS JESUS. If the new recruits are worthy of the name of missionary—and worthy of the heritage that such pioneers as Dr. Bagby has given us, and worthy of the confidence Southern Baptists have in us, we must live, and teach and preach JESUS—THE LIGHT OF THE WORLD.

THE TEXAS CONVENTION—AN INTERPRETATION

Triumph of Orthodoxy and Construction

By L. R. Scarborough

The General Convention of Texas Baptists recently held in Dallas was in my judgment the greatest state convention I have ever attended. It was great in numbers. Around three thousand accredited messengers and probably three thousand visitors were in attendance. The new, great auditorium of the First Baptist Church, seating more than four thousand, was packed and people in crowds were standing around the walls and on the outside. It was great in spirit. There were tides of spiritual power. It was great in constructive militancy. The brotherhood came to do business for God in a courageous, glorious fashion. There were three important matters considered.

1. The report of President Brooks was scholarly, manly, courageous, and as clear as sunlight. It was a statesman's paper. Pastor Neal of El Paso remarked that he believed it was the greatest report ever presented to a Convention by a university president.

2. It breathed with and demonstrated ideals and standards of a great university. It made the demands that the brotherhood maintain and protect the standards of a Christian university.

3. The voluntary doctrinal statement made by the seventy-odd professors and teachers in the literary and Bible departments was clear and unmistakable in meaning, orthodox in content, and traced the lines of the old Baptist truth. It rings out clear against modernism, evolution, or any other hurtful doctrine not contained in the Articles of Faith of Southern Baptists. The sentiment contained is what a fine old country deacon from far out west said seemed to be almost universal, when he said, "That report ought to satisfy any truth-loving Baptist anywhere." It was judged from this clear and orthodox statement made by the teachers in Baylor that they had been tremendously misrepresented and that, if they are to be believed as honorable men and women, they are true to the fundamentals of New Testament faith.

Dr. Brooks and Governor Neff, the president of the Board of Trustees, made brief but telling, clear, ringing addresses which made a profound impression upon the great convention. The report was adopted by a vote of certainly more than 2,500 favoring it and not more than 10 opposing it. It was a great demonstration of the confidence of the people in President Brooks and Baylor University, and a tremendous vindication of the loyalty of Baylor to the fundamentals of the faith. It was not admitted that there had been nothing wrong in some of the teachers in Baylor. President Brooks had put out certain books and called for the resignation of certain teachers. It is clear that the President of the University and his Board of Trustees mean to defend and protect Baylor from false teaching and false teachers. Almost everybody was happy over this vindication of our great University and its President.

The Norris Matter

At the Galveston Convention the messenger of

the First Baptist Church of Fort Worth was refused a seat by a vote of 811 to 31. Pastor Norris had promised co-operation and a cessation of the fight on our causes; but he had recently violated this promise and had conducted the most cruel fight on Baylor and participation in the 1925 program. A number of messengers from his church made application for seats in the Convention. A challenge, signed by about twenty-five members of the Convention, was filed against these messengers for four reasons:

1. The constitution declares that the Convention is composed of messengers from churches, associations and missionary societies co-operating with the Convention. This church has not co-operated, hence was not entitled to seats.

2. The church sending the messengers had encouraged, financed, and otherwise supported a propaganda of cruel criticism against the program, methods, institutions, causes and leaders of the Convention work.

3. That they had supported a movement and leadership which in spirit and method misrepresents, discounts and brings into shame the testimony of truth-loving, Christ-honoring Baptists around the world.

4. That they represent, favor and support a movement and leadership in their own city, county, state, and throughout the South which sows the seed of discord and division, which action is said in the Bible to be an abomination unto God.

Just before the Credentials Committee reported on the challenge the messengers from the First Church of Fort Worth sent a telegram to the Convention and Pastor Norris from Houston sent another telegram withdrawing their application for membership, giving as their reason that the Convention was covering up and endorsing evolution in Baylor University. The Convention regarded the telegrams as an insult and the charge as being in every way false. The report of the Credentials Committee refusing seats to the messengers of the First Baptist Church at Fort Worth was passed unanimously, more than 2,500 messengers voting, not one voting to seat the messengers. The action of the Convention was a complete repudiation of Pastor Norris and the messengers of his church in his and their persistent destructive methods and cruel fight on Baylor University and the causes dear to the Convention's heart. The Convention also amended its Constitution so that hereafter when a messenger or messengers from a church are refused a seat in a convention they cannot come back without a majority vote after the organization of the Convention. The brotherhood should thus know that the Texas Baptist Convention has put the most emphatic stamp of its disapproval upon this persistent and cruel warfare—both its spirit and methods—conducted by Pastor Frank Norris and his church. The people who follow him must know that they are following a movement outside the ranks of co-operating Baptists in Texas and that their conduct will be regarded as in opposition to the causes of Jesus Christ as fostered by Texas Baptists.

A Great Constructive Movement

Secretary Groner made the greatest report ever made, in my judgment, to a Texas convention. It was the paper of a statesman. It bore the record of marvels of triumph in the fields of education, missions and benevolence, and reported the raising and distribution of nearly two million dollars, which was two hundred seventy-five thousand dollars more than last year. The report most gloriously set out the 1925 program. The method and organization were made plain. Those who were there will never forget the scene when more than 4,000 loyal, co-operating, forward-looking, orthodox, militant Baptists said by rising vote that they, with all they had, were for the progressive, on-going program for our causes. There was no hesitancy, no halting, no divided mind, but a glorious and unspeakable loyalty for the forward movement.

There were other matters of importance, but these were the main matters, the mountain peaks. The Convention Sermon by Dr. M. E. Hudson was

(Continued on page 8)

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MRS. E. W. HEWITT, 6th District, Summit

"Let the whole earth be filled with his glory."

"Upon Thy Word I rest each pilgrim day,
This staff is best for all the way.
What Christ hath spoken,
Cannot be broken."

Upon Thy Word I rest, so strong, so sure,
So full of comfort blessed, so sweet, so pure;
The charter of salvation,
Faith's broad foundation."

The semi-annual meeting of the W. M. U. Executive Board will be held in the office of the Secretary, December 12th. A full meeting is expected.

Beloved, has YOUR society sent in a contribution for our scholarship girls for this session? Please look into the matter and if you can do so "lend a hand". We are in need of scholarship funds.

Your attention is called to the letter from Miss Willie Jean Stewart on this page today. There are numbers of our sisters who can answer this call in a very splendid way. We have some apt writers in Mississippi. Let us make use of our talent for His glory, and for the help of our young people.

How is your society standing in regard to Royal Service subscriptions? Do not fail to send in a goodly list of subscribers, new and old. Let us not fail to meet Mississippi's quota.

There are several ministerial students whose families will greatly appreciate a box Christmas, or before. These students are in Clarke and Mississippi Colleges. Write at once to Mrs. H. T. McLaurin, Clarke College, Newton, and to Mrs. A. J. Aven, Clinton; and they will give you information that will help you in preparing these boxes.

An Appreciated Offering

This past week our good friend in Richmond, Va., Miss Emma Whitfield, of W. M. U. pin fame—you remember she designed our pin—sent to this office the funds for a church building loan; same to be a memorial to her sainted and honored grandfather and grandmother, Dr. and Mrs. Benjamin Whitfield. This fund goes of course to the Home Mission Board, Atlanta. But Miss Whitfield wanted it to go in the name of our State W. M. U.—this because her loved forbears spent their lives in His service in this State. Our entire State Union deeply appreciates this kindness, first because we honor the name of Benjamin Whitfield, and second because our W. M. U. is honored in that these saints of long ago are thus remembered.

God bless the giver, and make the gift to multiply manifold in the building of houses of worship where He shall be served.

Mission Study

We have doubtless all had time this past week to thoroughly digest the new Mission Study Course, as it was laid down on this page last

week. We are hereby giving a call to all those who have completed the first four books on Course Number One to send in their names with the request for the Record Card containing the first four silver seals. We repeat here that the two foreign and two home mission books belonging to this Course must be studied, beginning November, 1924; and a written test must be had on these books.

"Christmas Greeting and Good Wishes for the New Year. I am subscribing in your name to the W. M. U. Magazine, Royal Service". This is beautifully printed on a card that will be sent you from W. M. U. Headquarters for the relative or friend to whom you send the Magazine for a gift this coming year. Such a lovely, helpful gift will this Royal Service be to so many—and it will cost only fifty cents! Beloved, let's send numbers of subscriptions to numbers of friends.

Do You Belong to the Peepers Family?

Miss Emma Leachman:

I was truly shocked when I discovered that I, too, was a member of the "Peepers family." This is how I discovered it:

In the Good-Will Center, we had to resort to many ways and means to keep the little tots, middle-sized tots, and even older ones quiet, while we prayed to God. We would ask that they bow their heads, fold their hands, close their eyes, and not peep. This was required by the teachers in Story Hour, in Sunday School, Mothers' Club, and even in Thursday night prayer meeting, where the audience ranged in age from infant baby to seventy-five years.

One Sunday afternoon while standing before the audience of bowed heads, mostly black (Italians), the question came to my mind, "Why do you peep?" I tried to excuse myself, because some must "watch," but I was not satisfied, so I resolved in my heart of hearts that I would never peep again.

The next Sunday morning, at my own church, when my pastor said, "Let us pray," I bowed my head and closed my eyes. Did I peep? No; but oh, how I wanted to! Did I pray? No; because it took all my will power to keep my eyes closed. Some folks were whispering near me. I wanted to see who they were. I was expecting a friend to meet me. I wanted to see if she had come. The pastor was praying a little long. I wanted to see what time it was, but I said I would not peep. Then I realized that I, too, belong to the "peeper's family."

I fear it is so with many in number, of all ages and color. But God's grace is sufficient, and if you persist he will give you strength to bow your head, fold your hands, close your eyes, and really pray.—From "Home and Foreign Fields."

Can You Write a Story?

My dear Miss Lackey:

Ever since I came to Nashville to be children's editor of the Sunday School Board I have been planning to write you a word of greeting and tell you a little of my work and ask your co-operation. My job has two sides. The editing of the uniform literature for the Elementary Departments of the Sunday School and the developing of new writers for these and other periodicals

and story publications. Since you are working with those especially interested in missions, it has occurred to me that you might come in contact with some friends who might write some good missionary stories or articles for us. When you find those who seem promising along this line I shall very greatly appreciate your sending me their names and addresses that I may write and ask them for contributions.

I know you have heard from Miss Mather about the Pen and Brush Guild which she is putting on the colleges Y. W. A., and will do all in your power to make this effective. If you are by chance connected with any of the various writers' clubs in your State it would be helpful to have you suggest the religious field to them also. Indeed anything you can help us to do to improve the story material which we use will be very greatly appreciated. Of course you know our rates are not very high, but I believe they are in keeping with the custom of other religious publications. In case of extraordinarily good material it is possible for us to make a special rate.

With every good wish and asking God's blessing on you,

Cordially yours,
Willie Jean Stewart.

The Newest Thing for Christmas

Our Y. W. A. Pin

Smaller, more attractive. Outlined with black enamel, set with 5 symbolic pearls or in plain gold—state your choice—

\$4.00 jewelled

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For College, Grace McBride and local Y. W. A. members. Nothing could be more pleasing.

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Over the heart of Miss Y. W. A.

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A 48 page monthly magazine, colored cover, stories of every interest, puzzle pages, letters from boys and girls around the world.

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Attractive gift card sent to use in presentation.

Don't wait but send today.

\$1.00 a year to World Comrades,

1111 Age-Herald Bldg., Birmingham, Ala. The Christmas gift that lasts.

(Continued from page 7)

probably one of the greatest sermons ever preached at a convention. It was masterful in content, in delivery, in power, and in the soundness of its theological position. The Convention was great. Texas Baptists are through with destructionists. They are not going that way and they and their schools and their school men are loyal to the fundamentals of the faith. They are not evolutionists; they are not rationalists, nor modernists. They are straight-forward, Pauline Baptists. They are militant; they are united; they are going on. They are soul-winning; they are loyal to the causes; they are builders of Christ's Kingdom.

GRADING SYSTEM FOR THE B. Y. P. U.

To be used in each B. Y. P. U. as an incentive for a higher grade of work on the part of the individual member.

Members are divided into three classes: Class "C" is the lowest class; Class "B" is next, and Class "A" is the highest class.

This system is based on the "Eight Point Record System" now recommended as the best system for the B. Y. P. U. The unions using the eight point record system can use this system with very little added work. It can be used, however, with the old record system.

J. M. Menger
B. Y. P. U. Director
First Church Vicksburg

Approved and issued by the
B. Y. P. U. DEPARTMENT
of the Mississippi Baptist State Convention Board
Jackson, Miss.

Protect Your Spare Time

from the rust and decay of idleness. Renew your reading with latest books of stability. **Invest some part of each day in such books as these just off our press:**

The Heart of God—W. W. Weeks . . . \$1.50

"Twenty sermons from choice texts in which Dr. Weeks presents the old gospel in simplicity and beauty. Strong in spiritual grasp, rich in illustrative material, elegant in literary expression, this volume will take high rank in the field of sermonic literature." —MONTHLY BOOK TALK.

The Democracy of the Saints—M. E. Dodd . . . 75c

In these first lectures under The Layne Foundation, Baptist Bible Institute, Dr. Dodd revives for this generation the discussion of a subject, dear to our fathers and of vital importance to every age. Choosing as lecture topics, the membership, the method, the message, the motive, and the Master, the author sets forth briefly and clearly the fundamental truths of Christianity as held and practiced by Baptists.

Pure Gold—Dr. J. G. Bow \$1.50

The story of the beautiful life of the orphan of the mining camp, the light of the Children's Home, the heroic college student, the charming leader of a choice group of young people, the happy bride of a worthy lover. Her genuine worth routs snobbery; her radiant personality dominates students' activities and makes high ideals easy of attainment. If we were financially able we would place a copy in every home.

AT YOUR STATE BOOK STORE

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



GRADING SYSTEM FOR THE B. Y. P. U.

In beginning this system and when new members join the union they are placed in Class "C". The following points are given in grading:

Attendance	10
On Time	10
Studied Lesson	15
Bible Readings	15
Study Course	10
On Program	15
Systematic Giving	15
Preaching Attendance	10
	100

To be promoted to Class "B" requires the following:

75% grade for period of six months. (Or less. See Illustration.) Be a DAILY Bible Reader for same period as above requirement. Render part on program regularly without aid of Quarterly in meeting.

To be promoted to Class "A" requires the following:

80% grade for period of six months. (Or less. See Illustration.) Be a DAILY Bible Reader for the same period as above requirement. Render part on program regularly without aid of Quarterly in meeting. Be a Tither.

If a Class "C" member meets the requirements of a Class "A" member he is graduated from Class "C" to Class "A", skipping Class "B".

ILLUSTRATION

January 1 and July 1 should be set aside as the dates for members being promoted from Classes "C" and "B".

Suppose Miss X joins the union on Feb. 15. She meets the requirements of a "B" member from that time until July 1, she is promoted from Class "C" to Class "B". If her record shows that she has met for that period the requirements of Class "A" she skips Class "B" and is promoted to Class "A".

It is a good policy to promote those who join the union prior to two months before January 1 and July 1.

PROBLEM

In some of our unions we have both Active and Associate members. Associate members are never sought, but when received can be graded as follows:

Attendance	10
On Time	10
Studied Lesson	15
Bible Readings	25
Study Course	10
On Program	15
Preaching Attendance	15
	100

EXPLANATIONS

Attendance—Self explanatory.

On Time—To be at place of meeting at appointed time for meeting to begin.

Studied Lesson—To read over the topic for discussion as given in the Quarterly. This does not just apply to those who are on program, but to the entire union.

Bible Readings—Only the readings outlined in the Quarterly are counted. It is never possible to be better than a Class "C" member unless the readings are done DAILY.

Study Course—To attain this point, one must study, take the examination and pass a test of 70 in one of the regular B. Y. P. U. Study Course books. Two Study Courses per year shou'd be held by the B. Y. P. U., one in the spring and the other in the fall. (Once a year required in Standard of Excellence.)

On Program—To be on program every time your group has charge of the program gives the member credit for the entire month. It is never possible for a member to be better than a Class "C" member and read his part from the Quarterly.

Systematic Giving—To attain this one must pledge and pay a part of their earnings to the church, (not to the B. Y. P. U.) and must be systematic and regular in their giving, both to local and denominational work.

Preaching Attendance—This means attending the preaching service of the church to which the B. Y. P. U. belongs. (Where churches do not have services every Sunday, attendance upon the services held gives credit for entire month.)

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Sunday, December 7th, 1924

By R. A. Venable

Subject: "The Man Born Blind." John 9:1-41.

For special study: Jon 9:13-17; 26-38.

Golden Text: "One thing I know whereas I was once blind, now I see," John 9:25.

1. The man born blind. Jesus was in Jerusalem during the feast of dedication about the middle of October, while passing along the street he came upon a man born blind. A pathetic case indeed. His condition enlisted the interest of both Jesus and his disciples, but of a very different kind. The disciples were interested in how the man happened to the misfortune. Who was responsible for this affliction, the man himself before his birth, or his parents? Was this blindness due to some special antenatalism which he committed, or was it a penalty inflicted upon the man for some special sin which his parents committed before his birth. Jesus put their questions aside, "Neither did this man sin nor his parents, but that the works of God should be made manifest in him." (Ver. 3). As good as to say our work is not to speculate about how men get into trouble, but ours is to get them out of trouble. Jesus need never speak of how men became sinners; he makes no mention of man's fall in the garden. Here it is not his purpose to deny that man's physical affliction came of his sinful condition nor so affirm that neither this man nor his parents were not sinful, but he does mean to say that in this world disordered by sin and the train of sufferings which follow, it is God's purpose that "We must work the works of him who sent me, while it is day; the night cometh when no man can work." (Ver. 4). There is no inexorable law impelling us to speculate about the special afflictions which follow from special sins, but there is an eternal law in the purpose of God which sets us to the work of alleviating, arresting and destroying the effects which sin has wrought. It is our, Jesus and his followers, to deliver from the thralldom of sin, ours to work the works of God.

2. A specimen of this Work of God. There is no evidence that the blind man asked Jesus to open his eyes. But since he is the light of the world he gives an illustration of his power to bring the blind to the light of day. A symbol of a spiritual reality, which millions once blind to the spiritual world order, now enjoy the vision of the heavenly world. It is interesting to note his method in opening the eyes of the blind man. There was a widespread belief that Saliva had a healing virtue and likewise, that clay possessed medicinal properties. The use of these two were calcu-

lated to inspire in the blind man a degree of faith small and crude, perhaps but sufficient to commit him to the ways and words of a benefactor who engages to open his blinded eyes. The saliva and the clay made up the point of contact between the healer and his patient. This becomes evident. Anointing his eyes with the clay, Jesus told him to go and wash off the clay in the pool of Siloam. Siloam was situated southeast of the city, outside of the walls, still to be seen but much reduced in dimensions. Without delay the blind man, with his eyes plastered over with the clay, makes his way to the pool. What must have been his reflections on the way. "He went away therefore, and washed and came seeing." (Ver. 8). He returned doubtless to his home and not to Jesus.

3. **A Neighborhood Scene:** The return of the man to his home created a fever of excitement and the question of personal identity occupied the forefront of interest. "Is not this he that sat and begged?" Others said, It is he. Others said, "No, but he is like him." He said, "I am he." (Ver. 9). His identity established curiosity to know how it all happened became absorbing. They must know how it all came about. "They said therefore unto him, "How were thine eyes opened?" (Ver. 9). The blind man told them that a man called Jesus had performed this marvelous cure and the means and methods by which it had been effected, whose whereabouts at that time he did not know. (Vers. 11-12). The time on which this man called Jesus had wrought this benevolent deed, gave them pause. It was done on the Sabbath Day. They possibly meant no mischief but their religious scruples as to the observance of the Sabbath day, impels them to refer the case to the proper authorities for settlement.

4. **This brings on the Court Scene.** They brought to the Pharisees him that aforetime was blind. "And it was the Sabbath day when Jesus made the clay and opened his eyes." (Vers. 13-14). We have the court procedure given in brief form. (1) They asked how he received his sight. The court inquires into the method by which he received his sight. The man's answer is curt and direct. "And he said unto them, He put clay upon mine eyes, and I washed and do see." (Vers 15-16).

(2) The court is divided, having shifted the question from the means and method by which his sight had been restored, to the character of him who had performed this wonderful deed. The deed itself they do not question. It was too patent to admit of denial. "Some of the Pharisees said, this man is not from God because he keepeth not the Sabbath. But others said, "How can a man that is a sinner do such things?" And there was a division among them." (Ver. 16).

(3) The court reverses itself. The only hope was to deny the genuineness of the miracle, the admission of which had thrown them into a dilemma. They recall the blind man. They asked him, "What sayest thou of him in that he opened thine eyes?" And he said "He is a prophet." (Ver. 17). In this answer the man avers that Jesus is the mouthpiece of God, and his representative, implying that he had authority even over the Sabbath. Their case is not improved. "The Jews therefore did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight." (Ver. 18). The parents will in some way contradict the statement of their son. "And they asked them saying, Is this your son who ye say was born blind? How then doth he now see?" These questions are asked, the answer to which they seek some means of escape: (1) Is this your son? (2) Was he born blind? (3) How then doth he now see?" His parents answered, "We know that this is our son, and that he was born blind." The lack of moral courage made them shirk the responsibility of answering the last question. "How he now seeth, we know not, or who opened his eyes, we know not; he is of age; ask him: he shall speak for himself." The testimony of the parents is confusing to the court. It gets them nowhere. There is neither flaw nor technicality upon which to hang their hopes. Nothing to cast doubt upon his genuineness of the healing work of Jesus. With dogged determination, "They called the second time the man that was blind, and said unto him, Give glory to God: We know that this man is a sinner." (Ver. 24). Assuming that the blind man had been guilty of lying, they now put him on oath. They say give glory unto God, by telling the truth. We know this man is a sinner. We are capable judges, and we know that he is not a prophet but a sinner. The blind man could not be cajoled or bow-beaten by such audacity. Their aspersions of the character of his benefactor, could not dislodge him from his position. His testimony was based upon a personal experience as real as his own being. "Whether he be a sinner I know not: One thing I know that whereas I was blind, I now see." (Ver. 25). The blind man became exasperated and bold when they asked him again, how his eyes were opened and said "I told you even now, and ye did not hear, wherefore would ye hear it again? Would ye also become his disciples?"

5. The court is thrown into a rage. The sincerity of their procedure had been impugned. Their dignity had been insulted. The accused had brought them to an ugly plight. Their only way of escape was to revile and asperse him. (Ver. 28). They avowed their loyalty to Moses. The divine commission of Moses shut out the possibility of any other's claim of access to supernatural power or the exercise of authority in the domain of religion. We know that God hath spoken unto Moses; but as for this man, we

know not whence he is." (Ver. 29). Their vituperation and assertion of superiority in the discernment of the character and qualifications of those who lay claim to the exercise of divine power and authority, neither awe the blind man, nor padlock his lips. He says, "Why herein is a marvel, that ye know not whence he is, and yet he opened my eyes. We know that God hereth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of man born blind. If this man were not from God, he could do nothing." (Vers. 30-33) The blind man called attention to the fact, that the court was dealing with facts and not theories. To assert discipleship of Moses was one thing and to account for the opening of his eyes was quite another. Their positive knowledge of the divine call of Moses had nothing to do with the case in hand. His indignation is aroused. Their profession of ignorance of the source from which Jesus derived his power opens up a way of which he takes advantage and taunts them with their weakness. He repulses them with an argument which they could not, and did not attempt to answer. His argument runs something after this form: Only a good man can exercise divine power; the opening of my eyes was effected by the exercise of divine power; therefore he who opened my eyes is a good man. This argument resolved the trial court into a court of denunciation. It was the only means of escape, and they seize it promptly. "Thou was altogether born in sin and dost thou teach us? And they cast him out." (Ver. 34). In their office they will not listen to argument and feel grossly insulted by the man's attempt to reason with them, as the authorized expounders of the law. Casting in his teeth the life-long calamity from which he has suffered, as if it were a conclusive proof that the curse of God had rested upon him for his sins, they expel him from their midst. Such was the end of this farce, in which was shown the perversity and conceited bigotry of the religious authorities of our Lord's time.

6. Jesus searches out the man, and reveals himself to him as the

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The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps.

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"Lord, I believe," was enough, an open confession of a confident trust in Jesus as the Son of God, the anointed one who came to heal our hearts, and elicit our faith, our praise and our devotions. "And he worshipped him." The way to Christ is open to the most ignorant, helpless and dependent. The need, his great heart of compassion goeth out to them. His gift of salvation is not determined by the number of things one believes about him, but a personal faith in the personal Lord Jesus, as a personal Savior sent from God.

JACKSON JOTTINGS By Ben Cox

It was my pleasure to take part in the program on the reception of new members at Jackson last Monday night, honoring members who have been received during the first year of Dr. J. J. Hurt's pastorate.

The occasion was quite unique and suggestive. I also had the privilege of speaking at Union University chapel service Tuesday morning. I shall not soon forget the very cordial reception extended me by the faculty and the great body of students. The spirit at Union is fine.

Let our Baptist people be much in prayer for God's blessing upon this great institution.

East Mississippi Department

By R. L. Breland

Notes and Comments

Elder P. C. Barnett, worker among the Mississippi Choctaws, will assist Elder Willis Jimmy, Choctaw pastor, in organizing a Choctaw Baptist Church near Sandersville, Jones County, next Sunday.

Brother Jay Gilbert, son of Brother J. W. Gilbert of Union, has recently heeded the call to the ministry and is now in school preparing himself for the ministry.

Dr. S. L. Morris, who retires from the pastorate at Ackerman January 1st, has been called to the pastorate of Scooba Baptist Church. His mind in the matter is not known. He has done a good work at Ackerman and that church proposes to go from half to full time next year.

While in Poplarville last week I met Pastor M. K. Thornton. His work is growing and he is well liked by his people. He is one of our strong pastors.

While visiting my 86 years old uncle, J. H. Odom, near Poplarville, the second Sunday, I had the pleasure of preaching three times for Pastor George Smith, Jr., of Hickory Springs Church, Pearl River County. This is a Landmark church, but her report for the year showed more than \$300.00 paid to Missions and visiting minister. This is a little better report than comes up from many Convention churches with only 80 members.

Elder A. C. Furr has resigned at Scooba and is open for work elsewhere. He has done a good work at Scooba and goes away with the good will of all the membership. Any church or group of churches in need of a pastor will do well to confer with him at Scooba, Miss.

The writer while in Hattiesburg attending the Convention, was with the Misses Arledge, 1005 Edwards Street. Brother P. C. Barnett was with him. We had a good home and enjoyed our stay with them. They are loyal Baptists.

Elder T. J. Moore has resigned at Tchula, Eden and Sidon. He is open for work in other parts. He has done a great work, building two houses of worship and doing much other good works. He lives at Eden, Miss.

The Baptist Church at Philadelphia, under the able leadership of Pastor H. W. Shirley, has voted to erect a brick house of worship at once to cost not less than \$35,000.00. These are great brethren over at Philadelphia.

Elder C. N. Callahan, now of Perkinston, is arranging to locate at Philadelphia and will be open for church work in that part of the

state. He is well equipped from a standpoint of education. Get him busy as soon as he gets there.

Elder J. C. Richardson has resigned at Forest and has accepted a call to the 41st Avenue Baptist Church of Meridian. No successor has been yet chosen at Forest. They have a splendid church over there.

The Neshoba County Association Executive Board will meet with Neshoba Church Saturday and Sunday, including the fifth Sunday. It meets at 1:30 P. M. Saturday. A splendid program is out. Also the Executive Board of the Yalobusha County Association will meet with Scobey Church at 10 A. M. the fifth Sunday.

The revival meeting at Water Valley is now in progress. Evangelist eMeker, with his singer, Shuler, are conducting the meeting for Pastor J. G. Lott and his good church. The meeting will continue till November 30th.

Pastor G. H. Suttle, I am informed, has resigned his work in Neshoba and Newton Counties and is open for work elsewhere. He is a splendid preacher and capable of doing good work on any field. Address him at Neshoba, Miss.

Bids are now coming in for the building of the beautiful brick veneer church at Coffeeville. It is hoped that it will be ready for use by the first of the year.

Pastor B. C. Cook of Sardis reports his splendid Sunday School annex to the church at Sardis ready for service. It is described as a splendid addition to the church.

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

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MOORE'S COMMENTARY ON THE UNIFORM LESSONS FOR 1925

POINTS FOR EMPHASIS

Baptist Sunday School Board, Nashville



HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

I had the pleasure last week of visiting my good friends, Prof. T. L. Lewis and family and his mother, Mrs. M. E. Lewis, and some of the other members of the family. I was formerly their pastor at Neshoba and they were excellent helpers. Prof. T. L. Lewis is Superintendent of Progress Consolidated School, Perry County. His mother is matron of the dormitory. Prof. Ben Lewis is principal of the McLain High School and is assisted by his sister, Miss Ethel. It was a joy to be in their home and talk to the splendid student body. They are excellent school people. There is a good Baptist Church out there with Pastor Lofton in charge.

The State Convention was royally treated out at the Woman's College, Hattiesburg. One big trouble with the visit was the fact that there was too much to eat. Pretty girls kept bringing it to us, and we kept eating. Dr. Johnson and his splendid helpers consisting of Mrs. Johnson and others, are doing a fine work in this good college. I was greatly impressed with all I saw while out there.

CAN YOU ANSWER THESE QUESTIONS?

Is this the time to RETRENCH or ADVANCE in FOREIGN MISSION GIVING and PLANNING?

1. The whole world presents an extraordinary MISSIONARY OPPORTUNITY.
2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.
3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASTIC retrenchments are inevitable.

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J. F. LOVE,
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Mississippi Woman's College

"Once in a blue moon" something new occurs. This once has come to Woman's College in the opening of the Junior Blue Moon Tea Room. This tea room is open three afternoons each week. The hostesses are members of the Junior Class and all the girls will vouch for the success of the new institution here.

The A. I. O'Briant B. Y. P. U. entertained with a wiener roast Saturday night. About thirty of the loyal hikers made up the party. They were chaperoned by Mrs. Taylor.

A quartet made up of Corda May Brister, Venie Lou Dabbs, Bertie Davis, and Aspas Ruble went to Wiggins, Miss., Sunday to sing at a Campaign rally held at the Wiggins Baptist Church.

Thanksgiving day was truly a day of thanks at the Woman's College. At ten o'clock a consecration service was held at the Immanuel Baptist Church, the college girls taking part in the service. A special banquet, at which the girls all looked their best in their Sunday bibs and tuckers, was served at noon. The thought of thanks was brought out especially in all of their toasts and talks. An offering for the Baptist Orphanage at Jackson was given at each table as a special thanks offering.

Mr. E. Robert Schmitt, a musician of international repute, gave the first of a series of Artist recitals at the college auditorium on last Tuesday evening. Three of his numbers which were especially popular with the audience were Chopin's "Nocturne in E sharp major", Whithorne's "Chimes of St. Patrick", and Debussy's "Moonlight". Not only was his music given the highest praise, but he was taken into the hearts of the girls when he played "Kitten on the Keys" as an encore and when he talked French to the French classes.

Saturday night the Keithly B. Y. P. U. entertained with a "Backward Party".

Miss Cora Ervin entertained her Sunday School class with a party at the church Saturday night.

Blue Mountain College Notes

Approximately one hundred and fifty Blue Mountain College students took the Sunday School Institute courses conducted from November 17th to 21st by Dr. J. E. Byrd, State Sunday School Secretary for Mississippi. Dr. Byrd was assisted by Professor Hunter and Spell, and Miss Minnie Brown. Regular college class work continued but concessions were made to those students who were taking four hours daily of the Sunday School work.

The Music Faculty of Blue Mountain College presented Miss Ella Hurd, soprano, Miss Henderson accompanying, Miss Kathleen Moseley, pianist and Mrs. Juanita Taylor, vi-

olinist, in concert recital on Monday evening, November 17th. The college artists offered a charming repertoire and graciously accorded several encores. There has not been a more appreciated programme this season than the one of classical music rendered by the three new teachers of the music faculty.

About thirty members of Miss Pearl Miller's group of the B. Y. P. U. workers enjoyed a hike to Bald Knob and served supper afterwards, Friday, November 14th.

Clarke College News

Clarke College is experiencing one of the most successful sessions in its entire history. The student body is larger than ever before. Students are enrolled not only from all sections of Mississippi, but from several other States. The people of Mississippi are realizing now as never before the important place that Clarke College occupies in the educational system of the State. Clarke College is filling a mission that no other school can fill. Not only is the student body larger this session than in preceding sessions, but the faculty is larger and stronger than it has ever been. One strong addition to the faculty this year is Dr. R. A. Venable, who is Head of the Department of Bible. Dr. Venable ranks among the deepest and most profound Bible scholars in the South. A strong business department has been added this session. Mrs. J. D. Brown has been secured as head of this department. Mrs. Brown is one of the most competent commercial teachers available, she being a graduate of Macon & Andrews Business College, and having served as director of several leading Business Colleges before coming to Clarke College. In recognition of her efficiency, Macon & Andrews grants diplomas to students who complete the commercial course at Clarke College. Courses are offered in bookkeeping, Gregg shorthand, penmanship, court reporting, business English and in fact in all phases of commercial work.

The religious atmosphere was never finer than at present. Every night immediately following supper, the young men gather in the parlor of the dormitory for a brief prayer service; practically every student attends this service. The young ladies conduct a short sunrise prayer service at six o'clock each morning, and this service is one of the most inspiring services held on the campus. All of the religious organizations are doing splendid work. The student body motto is: "To make Christ campus commander".

The new administration building has been completed and is now being occupied. This building is complete in every respect. Several members

of the Education Commission have stated that it is the most magnificent administration building owned by Mississippi Baptists. President H. T. McLaurin has labored untiringly to make this building possible and to promote the welfare of the school.

The Athletic department, with Coach J. F. Stuart as director, is the strongest in the history of the College. The football season has been unusually successful. One of the most outstanding victories was the defeating of the Reserve Team of A. and M. College on Armistice Day. Coach Stuart stands for sportsmanship in athletics and he teaches the importance of proper physical development. The girls' basketball team promises to be a

strong contender for championship honors. Audrey Grantham of Braxton, Miss., has been chosen as team captain.

The senior class consists of forty members. N. N. McAlpin, of Mount

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Thursday, December 4, 1924

THE BAPTIST RECORD

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Olive, Miss., is president of the class.

The College is well represented at the First Baptist Students Conference held in Hattiesburg several weeks ago; thirteen delegates attended. Two numbers on the program were rendered by Clarke College students. W. P. Davis conducted one of the devotional exercises, W. W. Grafton rendered a vocal solo.

The second term begins the second week in December, at which time a number of new students are planning to enter. The college would be glad to furnish information to any one who is interested in attending school. Clarke College offers four years of accredited high school work and two years of high grade college work. Each student receives personal supervision from the members of the faculty. There are no home sick students here for this school is a large family and the home like atmosphere prevails.

Mississippi College

As this is being published, the revival meeting in our church has been in progress for nearly a week. It is to begin on Sunday, November 30, extending over a period of two weeks. Dr. Austin Crouch, pastor of the First Baptist Church at Murfreesboro, Tenn., is to fill the pulpit these two weeks. Dr. Crouch was for a number of years superintendent of the Building and Loan department of the Home Mission Board, and it will be remembered that it was through his efforts that the loan from the Board was made to the Clinton church. Dr. Crouch is well known in Mississippi, having held a number of meetings in this state.

As a preparation for the meeting, prayer meetings were held at the church and in the college dormitories every night during the week preceding, and are to be continued throughout the progress of the meeting.

The General B. Y. P. U. organization held its second monthly meeting on last Sunday afternoon. A Thanksgiving playlet was given by the Girls' Junior Union, followed by a talk on the work of a B. Y. P. U. by Ralph Hester, a member of the Intermediate Union. Reports were read from each of the six senior unions, which showed remarkable progress in the work of those Unions.

One of the most important events of the meeting, and one of the most important achievements of the B. Y. P. U. department of the church during this year was the granting of one hundred and forty-three awards for study course work. Eighty-two diplomas for the completion of the B. Y. P. U. Manual, thirteen seals for the second course in the Manual, six for the third course, and forty-two for "The People Called Baptists", were awarded.

Dr. Patterson talked before the Ministerial Prayer Meeting to the preacher students and a large number of interested lay students on "God's Will For My Life", last week.

The many friends of Red Sweeny, our fighting halfback of the football eleven, who have been watching with interest and sympathy his recovery

since his nearly fatal accident in the Tulane game at the first of the season, will be happy to know that Red is back in school again, having almost entirely recovered from the injury and operation.

Thanksgiving Day was fittingly observed on the campus. A sunrise prayer service on the Hillman campus and the praise and testimonial service at the church at ten o'clock were events of the day in addition to the usual turkey dinner.

Merrill D. Moore,
Correspondent.

Hillman College Notes

The girls are very much interested in the coming revival. A number of the girls are attending the prayer meeting at the church. The State prayer meetings are almost one hundred percent attendance every night. Our revival, which begins November 30, is to be conducted by Dr. Austin Crouch of Murfreesboro, Tenn.

Dr. M. O. Patterson visited Hillman at chapel hour Tuesday morning. He made an interesting talk which the students and teachers alike enjoyed. His subject was "The Order of the Golden Gossip," and the basis of his talk was "As a man thinketh in his heart, so is he." Dr. Patterson says that beautiful thinking makes beautiful faces and beautiful words. Many of the girls have resolved to be members of the Order of the Golden Gossip, and try to think and speak only the beautiful things.

Monday afternoon the Woman's Missionary Society of the Clinton Baptist church entertained the college and town Y. W. A.'s very delightfully.

Thanksgiving Day began with a sunrise prayer meeting on the campus conducted by the Hillman Y. W. A. girls and largely attended by students of both colleges and many town people. A specially prepared program was given in a delightful way and some of those present were heard to say that it was the sweetest service of its kind they had ever attended. At ten o'clock a good Thanksgiving service was attended at the church and at one o'clock a truly Thanksgiving dinner was served. At two-thirty cars and trucks loaded with "Stute" girls left for a joy ride to Jackson and the day closed with everyone happy and wishing we might have Thanksgiving every day.

The basket-ball team has been organized with Mr. W. H. Sumrall as coach. Mr. Sumrall coached the College Hill team last year and is making a fine start with the Hillman team. Practically all members of the team are new, five old members having graduated last year. There is plenty of good material and much interest, so a good team should be the result.

Dr. Sutton of the Children's Home Society of Jackson spoke in chapel Friday morning. His speech was intensely interesting and instructive

and brought all of us into sympathy with his work.

The Hillman students have just had the privilege of hearing Dean Southwick, of Emerson College of Oratory, Boston. He presented King Lear in a masterful way. Clinton is fortunate in being able to secure the services of such men.

The Hillman and Mississippi College faculty club met at the home of Prof. and Mrs. Wallace Tuesday night and were entertained by Prof. Ford's account of his summer in Spain.

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Clinton, Mississippi

COLLEGE COLUMN

Mississippi A. and M. College Notes
Dad's Day, which was inaugurated in 1921 by Joe Pearce of the class of '23, is one of the greatest events on the A. and M. calendar. It gives every dad a chance to visit his son at the college and to see just what is going on there.

This year, the 4th Dad's Day, there were over four hundred and fifty dads and grads registered. There were over two thousand visitors on the campus to enjoy the annual event. The departmental floats in the parade were perhaps prettier than ever before on this occasion. The day, one which is always looked forward to by the boys and their dads.

The Bible discussion groups, which were organized several weeks ago, are well under way and several are reporting 100% attendance at every meeting. These groups meet on every hall and almost every student in the dormitory is taking an active part in the work. Student leaders are selected for each hall, and they assemble their groups at call to quarters every Tuesday evening. We are studying the life of Jesus, as recorded by Mark, using as our text, Jesus and His Cause, by A. Bruce Curry, Jr.

M. S. C. W. News Notes

The outstanding event in the life of the Baptist College girls during this week has been the Noon-Day Services held by Dr. W. F. Powell and Mr. Armstrong. For several weeks we have been having noon-day prayer meetings. This grew so large during our revival that we were forced to find another meeting place, other than our Baptist Room, which is crowded with forty. Through the kindness of Dr. Longree, the Central Methodist Church, just across from the campus, was secured, and daily services have been held in their auditorium. Several hundred girls attend these services each day. Dr. Powell's subjects have been: "The Woman of the Hour"; "Lipstick Versus Broomstick"; "Mother O' Mine"; "My Mother's Bible". Dr. Powell is from Nashville First Baptist Church and is the President of the S. S. Board. It has been a joy to have him in our midst. Mr. Armstrong is from Memphis, and he has delighted us with his music.

The regular prayer meeting for Sunday was held at 4 P. M. A short devotional program was given, and the service closed with sentence prayers.

Several classes were omitted Thursday, on account of the holiday. However, the girls have voluntarily stated that they wanted to "make them up" right away, and thus complete the course before the Christmas holidays. We hope to award 100 study course seals before this time.

Tuesday night the young ladies became little girls again, and the Baptist Room became a doll shop. The occasion was the meeting of a

number of our girls who were donating and dressing dolls for a Christmas tree which we propose to give for a group of children from the Mill Center.

It is surprising how the 100% pupils have been increasing since we decided to give out at the end of each month a "Sunday School Report Card". We believe such a card is an incentive for better work. Absentees are returning and Bibles are being brought on Sundays. We have announced to the girls that as a Christmas gift to their parents their cards for December would be sent home.

The first B. S. U. meeting is scheduled for December 12th. A short play will be given, this to be followed by an inspiration address. We hope to have four such meetings during the year.

The Campus Council of the B. S. U. had a splendid meeting on Saturday night from 6 to 7. It was decided to divide the S. S. Classes up into groups, similar to the groups in a B. Y. P. U., and give to each member of the membership committee a group of girls to "keep enlisted in Sunday School". We have tried several schemes this year, but believe this one of the best yet. By this plan every absentee is visited during the week and urged to be back in her place the following Sunday.

Mrs. S. B. Platt, Sr., who for several years has been teaching one of our College Classes, had to resign because of other duties. Mrs. Platt is President of the W. M. U. and has other church affiliations which made it impossible for her to continue longer as teacher of the Euzelian Class. Mrs. Hicks McClanahan has been selected to fill her place. The Euzelian is one of the most active of our College Classes. Miss Leona Wilkey is President.

Miss Garner Walker is responsible for the music at the Baraca Class each Sunday. On last Sunday she introduced Miss Alexander, who is a voice teacher at the College. The men enjoy this service rendered by Miss Walker. There were 211 men present in this class last Sunday. Dr. W. F. Powell addressed them at the regular teaching period. Rev. J. D. Franks is the teacher of this class.

We have received letters from parents over the State who mentioned seeing their daughters' names in print. We are always glad to recognize the leaders in our work and are glad to know that the parents are reading of the good work of their daughters.

The members of our B. S. U. Campus Council are as follows: Frances Nuchols, Brookhaven, President; Margaret Meyers, Willie Mae Easley, Leone Wilkey, Merle Gunnells, Mae Scofield, Gordie Williams. Miss Margie Morris is Faculty Representative, and Rev. J. D. Franks and Miss Mary Frances Johnson are ex-officio members. This Council

will be represented on one page of the College Annual this year, as will also the three organized Sunday School Classes.

Those who were 100% on last Sunday are as follows: Rosanell Aldridge, Cecile Allen, Gala Berry, Myrtle Baker, Lillian Broadway, Allyne Coker, Irene Dale, Clover Dyess, Merle Gunnells, Irene Johnson, Ruth Jenkins, Juanita Lee, Grace Landrum, Idelle Little, Timora Mahon, Margaret Myers, Bonnie Montague, Minnie Melton, Claudia McCain, Beatrice Ross, Josephine Skaggs, Elizabeth Taryer, Nine Mae Taylor, Mary Lena Williams, Ellen Walker, Bessie Welch, Louise Woods, Louise Woodruff, Mrs. Young, Lillian Burt, Maude Bradon, Ellie Easley, Blanche Ethridge, Mildred Frazier, Ernestine Johnson, Cammie Morris, Annie Simmons, Doris Varnado, Helen Cole, Hortense Creekmore, Imogene Cole, Ernestine Frazier, Beulah Grimes, Willie Halsel, Edith Hockingheimer, Martha McArthur, Adlee Reeves, Verbie Whittington, Leona Wiley.

A YEAR'S HOSPITAL SERVICE

The Baptist Memorial Hospital makes a report to the three States operating it, for the year ending October 31st. Below is given some leading facts from that report:

Patients admitted, 11,567, which is 894 over the year previous. Tennessee sent 7,386, Mississippi 1,948, Arkansas 1,273, and other States 978. There were 1,563 charity patients, 315 from Mississippi. The cost in taking care of the charity was \$129,977.63. Those who know claim that this is a larger expenditure for charity than is made by any hospital in America not having endowment for that purpose.

The Training School had 35 graduates this year, has 173 pupils in training and a goodly waiting list.

The notable event in the religious life of the institution was the sailing for China, as medical missionaries, of Dr. and Mrs. J. M. Bailey, members of our volunteer band. They will be with Dr. Leavell in Wuchow.

The year's receipts, from patients, pupil nurses' services and sundry income was \$438,900.20. Expenditures for operating the hospital, new equipment, and depreciation \$414,805.06. This shows a neat balance on the right side of the ledger, but this is easily absorbed in interest account on bonded debt, equipment and dull months that come from time to time.

The hospital received from the States out of the 75 Million Fund as follows: Tennessee \$46,600.00, Mississippi \$11,710.06. This is used to help discharge the bonded debt.

Our hospital has now a worthwhile competitor in the Methodist hospital opened September 15th. It is an institution of our grade. They find it necessary since they have only 11 beds, to charge one dollar per day more on all grades of rooms than we do. Baptists coming to Memphis to a hospital should express to their doctor their preference for their own and it will be all right with them.

—M. D. Jeffries.

IN MEMORIAM**RESOLUTIONS OF RESPECT**

Whereas, our Heavenly Father in His infinite wisdom, has taken our beloved worker and sister, Lillian Lovens.

First, Be it resolved that we have lost one of our strongest young ladies for Christ's cause and that our loss is Heaven's gain. She was a great S. S. teacher and church worker. She was twenty years of age and had been a member of the church four years.

Second, We are so thankful that sister Lilian came our way and united with New Bethlehem Baptist Church. She always had a sweet smile and was loved by all especially her teachers and school mates.

Third, That we bow in humble submission to God's will and extend our heart-felt sympathy to her bereaved family. The funeral service was conducted by the writer at New Bethlehem Church.

C. S. Moulder,
Mendenhall, Miss.

Mrs. Laura Robertson Beal

This beloved saint was laid away August 5, 1924. Our hearts were sad for the going of this great good woman. She was so true to her Lord and her church, rendering such noble and efficient service. She was the daughter of Rev. Norvell Robertson who was one of the greatest Baptist preachers in Mississippi in his generation.

Sister Beal was untiring in her efforts to establish and maintain the W. M. U. work. One of the circles bears her name, which honor was well bestowed. She passed away at a ripe old age leaving long cherished memories in the hearts of the multitudes who knew her.

Her Pastor,
C. E. BASS.

Deacon W. C. Maxwell

Sunday October 12th will be long remembered by the Monticello Baptist Church. Deacon W. C. Maxwell was buried that day. Nearby churches of all denominations dispensed with their morning services in honor of this Christian gentleman. He was 70-years-of-age, known and loved throughout Lawrence and adjoining counties. He lingered many weeks at death's doors, tenderly cared for by friends and loved ones and faithful physicians. His noble wife who cherished him and whom he cherished through a long eventful married life was left with two sons and two daughters in sorrow but not without hope. The Lord comforted them.

His Pastor,
C. E. BASS.

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SOME MEETINGS AND MY BOW

I have been on this field almost three years, in Carriere field, which is made up of Carriere, West Union, and McNeil. I will only mention the meetings and work for the present year. Our first meeting was with West Union the first Sunday in July. Brother Horatio Mitchell did all the preaching. He did it well. Visible results were four by letter, thirteen by baptism. Our next meeting was at Carriere, both Brother O. P. Estes to our help, and splendid help it was. There were six added by letter, and fourteen by baptism.

Our last meeting was at McNeil, with seven added for baptism as a result of the meeting. We had to our help Brother W. D. McGhee.

The results of my work hasn't been as fruitful as other fields, and yet as a whole it has been fruitful. It has been largely a period of seed-sowing, and it is confidently expected that harvest time will come soon. I could say many other things but my earnest prayer is that the Lord will soon reveal his will in a great way.

My Bow: I have resigned all my work with the view the Lord willing to give up the pastorate. Forty-four years ago I was ordained to the ministry. Forty-two years I was not without a pastorate but only one month, and that month was spent in transferring myself from one field to another. It has been the joy of my life to have had some humble part in promoting the cause of missions and the work of the Kingdom so dear to the heart of Him who loved us and gave Himself for us. All the privations, and self-denials, yes, and sufferings have been cheerfully given for the joy that lies before. But times are changed, the churches demand younger men, and that may be right. I bow to the demand, hoping that the Lord may permit me to preach in some place till He shall say it is enough. My life is in His hands and He will provide.

I cannot express my love and profound confidence in all the brethren. The work is in safe and competent hands. May their success be abundant. May our Father bless and prosper them all. This is my bow. I trust I shall have the love and confidence of the brotherhood throughout the state.

Humbly,

J. J. Walker.

THE BELIEVERS SUBSTITUTE
By J. E. Heath

The meaning of the word substitute is: One who, or that which, is put in place of another person or thing. I am afraid that the substitutionary work and sacrifice of our Lord Jesus Christ is not being emphasized in our evangelistic work as it should be. There is too much being preached of the beautiful life of Jesus, as an example. That kind of preaching is all right in its place, and we should try to imitate the beautiful example of Jesus every way we can.

We read in 1st Peter 2:21, "For even hereunto were ye called: be-

cause Christ also suffered for us, leaving us an example, that ye should follow His steps." Taking the life of Jesus for an example and following his steps is not what so many people think it is. Popularity and the applause of men, is not a sign of following His steps; for those who follow Him are sure to suffer criticism and even persecution, instead of receiving praise from men. But that is not what I started out to write about.

The suffering of our Lord for us as the believers substitute is what we want to consider now; and we hear so little of it these days in the pulpits of Christendom. In the study of the book of Matthew the writer was very much impressed with the suffering of Jesus. We will never know—in this life—what He suffered; it is beyond the imagination of the finite mind to fully comprehend it. His physical suffering was immense: the scourging, the crown of thorns, the cruel blows from the hands of men and the nails that were driven through His hands and feet. It was all horrible. But all that was nothing to be compared with the suffering of His soul. We do not know how He felt when entering the garden of Gethsemane, when He said, "My soul is exceeding sorrowful, even unto death." And how when He prayed: "His sweat was as it were great drops of blood falling down to the ground."

But even His suffering in His agony in the garden, was not to be compared with His suffering as sin-bearer, while on the cross, when God "laid on Him the iniquity of us all." He bore our sins in His own body on the tree of the cross. And as His holy soul shrank from the sin that He so hated, and upon Him, and darkness overshadowed Him for three long hours as He hung there on the cross, forsaken by both God and man, He suffered untold agonies. Why did He so suffer?

We are told by the Apostle Paul "For He hath made Him to be sin for us, who knew no sin; That we might be made the righteousness of God in Him." (2nd. Cor. 5:21). That suffering was fulfilling the word of the Lord recorded in the 53rd chapter of Isaiah. The Holy Spirit brought it out fully in the words of Peter. "Who His own self bare our sins in His own body on the tree." (1st. Peter 2:24).

No doubt when Nicodemus heard of His Crucifixion he remembered the precious words that he heard Him say on that night: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have everlasting life." The question arises: Why shall we never perish, and why do we have everlasting life? The answer is, that: "He who hung yonder on that cruel cross bore our sins as our substitute; and God made Him, who knew no sin, to be made sin for us, as our substitute." No wonder the believer cannot come into condemnation; sins were laid on Him. Oh! That our evangelists would emphasize this glorious truth more and more.

Resolutions passed by the Hazlehurst Baptist Church on accepting the Resignation of its Pastor, Rev. A. F. O'Kelley.

Whereas Brother A. F. O'Kelley has seen fit this day to tender his resignation and request its acceptance, after serving for about two years as the beloved pastor of the Hazlehurst Baptist Church, thereby terminating his pastorate here; and

Whereas, we desire to give verbal expression of our appreciation of him and his most excellent family;

Therefore, be it resolved by the Hazlehurst Baptist Church, in regular conference assembled, that we fully realize and most deeply appreciate the zeal, faithfulness and efficiency and power of our beloved pastor while he labored with us. He has shared our sorrows, our joys. He has visited the sick, comforted the bereaved, and preached the blessed gospel of our Lord in all its purity, its simplicity and its power.

We command and endorse his firm faith in and his unswerving loyalty and adherence to the fundamental principles of Christianity and his earnest efforts for the promotion of every interest of our church and the salvation of souls.

Resolved further that in accepting his resignation we do so praying earnestly that Heaven's richest blessings may attend him and his devoted companion and children, and wherever he may go the Lord may continue to use him mightily in preaching the words of eternal life and in the upbuilding of God's kingdom here upon the earth.

Resolved further that these resolutions be spread upon the minutes of this church, and a copy thereof be presented to Brother O'Kelley and another be furnished for publication.

ENLISTMENT

I have been in the Enlistment work from the beginning of the 75 Million Campaign, and have been too busy to write much. I am sure we have not said much about what we have done, but since we have had so little recognition in Conventions, and what we can see concerning the Enlistment work is adverse, I feel I owe it to the Fifth District and to the men and women who have helped to make the work possible, that you print, if you do not mind to do so, what has been done in these five years.

In getting fourteen churches in the District to see that they could do better work and get off the State Mississippi Board, I have done perhaps my best work.

I have had printed 1000 of the reports of our Regional Conference and sent to leading persons in every church, in over 300 churches, but I wish you would print it in the Record so it will show up with the others, and reach all its readers.

I am leaving to organize George and Greene Counties and will be there for the next week.

The recent Convention was good in the main, if there had not been quite so many jokes and foolishness of one kind and the other, the Enlistment work could have had one good hour during the Convention. I confess to you my heart hurt to

see the waste of time with a number of our good men telling jokes.

Dr. Burt's great address was magnificent and to the point.

May the Lord lead and bless us all.

—A. L. O'Briant.

ORGANIZED AT LAUREL
SUNDAY SCHOOL P. T. A.

The Intermediate Department of the First Baptist Sunday School, realizing the wonderful benefits received from the Parent-Teachers Association in the public schools, met Thursday afternoon and perfected the organization of a P. T. A. of its own. There was great interest felt in this movement and a splendid attendance of thirty-five or more mothers. They congregated in the sub-story of the church which was truly beautiful with the greatest profusion of yellow and white chrysanthemums.

The meeting was opened with two excellent talks, one by the superintendent of the Sunday School, Mr. Sam Lindsey, and another by the pastor, the Rev. L. G. Gates. The meeting was given over to the assistant superintendent, Mrs. Sam Lindsey, who presided.

The election of officers was held with the following results: Mrs. A. T. J. Wallace, president; Mrs. P. B. Bridges, vice-president; Mrs. W. L. Davis, secretary and treasurer and Mrs. C. N. Stephens, publicity chairman.

Following the business session, there was a delightful program rendered by Mrs. Vern Rogers, and Miss Ruth Giles with Mrs. C. M. Leggett accompanist.

The tea-table, presided over by Mrs. Wallace and Mrs. Stephens was really very lovely. Tea was poured and a variety of sandwiches passed.

The P. T. A. movement in the Sunday School is something altogether new, but for some time the teachers and officers have realized the great need for an organization of this character. It was deemed advisable to have these meetings occur once a month.

KEMPER COUNTY ASSOCIATION

The Kemper County Baptist Association met in its fourth annual session with the Bay Springs church. Bro. S. C. Trammell, a layman, was elected as moderator. He filled the place as well as any one in the Association. He says that he wants every church in the Association to do the big thing for the Lord in the year of 1924-25.

A. C. Furr was re-elected clerk of the Association. He was made clerk at the organization four years ago, and has served in this capacity ever since.

Our Association is weak, but we don't see why we should remain so. We have some of the finest folks in the country here in Kemper county.

We had with us Brother J. E. Byrd and our beloved Brother Lightsey, also Blandin S. Vaughan of Meridian. Each of these brethren brought us a message that was worth while.

Our next meeting will be with the Scooba church on Friday before the 4th Sunday in October 1925.

—A Reporter.

REPORT RESULTS

Report December 8th the total amount pledged by your church for the 1925 program.

A self-addressed report card has been sent to each church. There is nothing to do except fill in a few blank spaces. The card is already stamped. In the event the card has been lost you may report as follows:

Church	Date.....	1924.
	(Association.....	
	(County.....	
Pastor	Address.....	
Treasurer	Address.....	
Total Membership.....	Number Subscribers.....	Total Pledge \$.....
Remarks:	Signature.....	
	Address.....	

This is the form of the card which has been sent out.

By all means complete your every member canvass by Sunday night December 7th. See that every member has been solicited for a pledge for next year's work.

When reporting the amount pledged, give only that pledged for denominational work. Leave off the amount pledged for pastoral support and other local church expenses.

Remember that the Board will need this information before it makes appropriations for another year.

Remember we want \$700,000.00 reported by Monday night, December 8th.

R. B. GUNTER, Cor. Sec'y

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